CONTENTS.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND FEMALE EDUCATION
IN INDIA.

No. 157.—JANUARY, 1884.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W.; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 157 JANUARY 1884

FIRST WORDS

THIS *Journal* as our readers are mostly aware has two main objects —1 To spread a sympathetic knowledge about India in England 2 To encourage those who are working in India on behalf of individual development and the reform of hurtful customs We wish to refer specially on this occasion to the second object and at the beginning of a new year to indicate again our position in respect to the reforming tendencies which with increasing energy are now moving Indian life and Indian society

No one who studies India in the present day fails to realise the invisible battle waging between a modern and an ancient civilisation which almost within a hundred years have been there brought face to face The conditions have been such as to make a conflict inevitable and also momentous in results A collision may be said to be taking place in every College and School in every city and town in every educated household and it even reaches the home of the

poorest peasant. Its issues have to do with the foundation of life. It affects religion, social organisation, intellectual opinion, character, ideals and habits. On the one side is the piercing force of Western thought and influence, penetrating all departments of being, on the other the massive strength of Oriental staidness, bulwarked by the innumerable natural supports of a dominating power which can count its age by centuries. The noiseless contest goes on from year to year, imperceptible, except through the altered positions of which it is the silent cause.

Within the limits of the scope of the National Indian Association, that is, in regard to education and social reforms in India, it is striking to observe the present variety of opinion and action in India owing to this continual conflict as compared with times not long past. Even for boys Western education was once met by firm family opposition; that of girls, in any but the narrowest sense, was considered unquestionably wrong and of evil boding; the laws of caste, more rigid than in antiquity, weighed as an iron chain on individual ideas and impulses. That state of things still exists, nearly in the same degree as formerly, in very many parts of India; but practical questions are now almost everywhere raised which never needed answers before; and points have been conceded which the forefathers of present Brahmans would have indignantly refused to yield. In regard to education, early marriages, the treatment of widows, travelling, the zenana, and other stirring matters of discussion, we see no longer an unbroken line of agreement, even among the orthodox party, while the circle of those who have abandoned the traditions of the past continually enlarges and strengthens.

There is, we think, some satisfaction in the fact that the contending parties in this great struggle are both so strong.

The form of civilisation of every people depends mainly on the mental and moral characteristics of its members, working under the influence of their outward surroundings, and of the vicissitudes of their history A new system suddenly superimposed cannot have the natural and rooted growth which is the basis alike of the strength and of the grace of national institutions In a process so speedy too, the useful elements become extinguished with the worthless, and a needlessly absolute break is made with the form of civilisation which it is sought to displace Besides, such an effort seems pretentiously to assume that perfection has been attained by the supporters of the more modern form, its unsolved problems are kept out of sight, and it is placed in a seat of pre eminence the right to which it ought modestly to disclaim There seems then no reason to wish that the present metamorphosing struggles should be short, nor indeed to desire that an impatient Western civilisation should ever have a complete victory over that of the grand and dignified East

Practically, and for individuals questions of social reform in India have the most puzzling aspect In this *Journal* we have always expressed sympathy with those pioneers who make changes, not for the mere sake of change still less for the tempting sake of personal interest and advantage, but because they believe that certain true principles are involved in their reforming aims In regard to education, such workers recognise the existence in every human being of faculties and capacities which a strictly repressive system ignores, and would thus give advantages of training fitted to secure a healthy development, and to prepare each one to be as useful as possible in his line of life and duty In attempting to alter certain social customs they would do away with the artificial hindrances which affect individual position and activity, hindrances which as it were,

make seeing, hearing, and speaking beings blind, deaf, and dumb. They thus desire to secure for Indian society fruitful aid from its previously less valuable members, and to increase the moral welfare of those concerned. But it must be extremely perplexing to know how to take the initiative in these matters. It must be difficult to decide where to be active and where passive, difficult to weave in the good that is old with the good that is new, difficult to judge how soon to begin to carry out new plans, very difficult to reconcile the claims of family and social bonds with aims which in the abstract look right and beneficial. For each individual the path of duty must be one that needs constantly recurring consideration. The sympathy of onlookers may be justly claimed even by those who mutually differ on many points, if only the standard of these workers rests on high principle, and if instead of merely expending "lakhs of words" they endeavour, first of all, earnestly to improve the corner of life, which it is their personal responsibility, partially at least, to regulate.

We desire to make our *Journal* increasingly helpful to the reformers who in this period of contending forces and of transitional phases of development work steadily in the spirit we have indicated. As before, we shall this year willingly report the experience of those who are unselfishly labouring to advance sound education, and to spread a healthy culture—experience which is likely to be of great use to others. Opinions and suggestions founded on accurate knowledge will also be always welcome, and we should like to be informed as to institutions connected with the old lines of civilisation, which, no doubt, are often thrown into the background by the prominence of more modern systems. We intend to supply each month a short account of some European institution or movement which it may prove interesting to workers in India to study and adapt, though actual imita-

tion ought to be out of the question We shall also begin next month to insert occasional short notices of books published in England, such as if better known might prove serviceable to those concerned in education in the East Moreover works on Indian subjects will be referred to regularly for the attention specially of our English readers Meanwhile we shall at any time be glad to be told of other ways in which the *Journal* may be made increasingly useful

We earnestly trust that much solid progress will be made in the year which is beginning and that the great conflict may be carried forward by wise and vigorous efforts till "every form of wrong," but only of wrong, has been patiently assailed—"Never hasting, never resting!"

ADMINISTRATION OF TRAVANCORE

A brief account was given in this *Journal* about a year ago of the first year's administration of Travancore under a new Maharajah and a new Dewan Mr Ramiengar's report for the Malabar year 1057, which ended on the 14th August, 1882, shows the working of the changes introduced last year, and describes the inauguration of another series of important reforms

The rainfall was again below the average and the means of the ryots having been reduced by two successive adverse seasons, the collections of land revenue were very unsatisfactory Nearly a tenth of the assessment on rice lands had to be remitted on account of waste and withered crops and Rs 229,311 out of an aggregate demand of Rs 1 826,765 remained uncollected *Of the old arrears of Rs 379,388, the* greater part remained outstanding Rs 30,763 having been remitted and only Rs 23,033 collected Better results may perhaps be hoped for during the year which has just closed, as the S W monsoon in June, July and August, 1882, was unprecedently heavy, but in the northern districts the immediate effect of this downpour was disastrous to life and property

The following statement shows the income of the Travan-
e state during the last two years :—

	1880-81	1881-82
	Rs.	Rs.
Land Revenue	1,655,257	1,605,783
Salt	1,495,620	1,401,337
Tobacco	795,211	746,930
Miscellaneous Revenue	448,896	505,013
Customs	431,937	396,463
Judicial Fees, &c.	311,949	298,134
Cardamoms, forest produce, &c.	369,067	255,335
Arrack and Opium	200,714	204,121
Timber	109,775	196,893
Interest on Government Securities ...	212,887	159,000
Registration of Assurances	122,431	107,164
Arrears of Revenue...	29,123	28,624
Post Office	20,974	20,166
Total	6,203,841	5,924,963
Balance as per last year's account...	5,448,182	5,274,348
Grand total	11,652,023	11,199,311

It will be observed that there is a falling off under every
head except three, viz. : Miscellaneous Revenue, Arrack
and Opium, and Timber. The decline of land revenue ha
been accounted for. The sales of salt were slightly in exces
of the sales of the previous year, but the selling price h
been lowered by eight annas a maund in pursuance of t
reduction made in British India, and a considerable reducti
in the annual salt revenue is anticipated as the result of t
measure. The quantity of salt manufactured was 2
garces, against 2,841 last year, and this was supplemente
2,039 garces imported from Bombay. The reduction in
salt revenue may perhaps hasten the elaboration o
measures necessary to make Travancore independent of
bay as regards the supply of salt, which were referre
under consideration last year. The reduction in the d
tobacco resulted at the time in a large quantity of this
being cleared from bond, and as this was not all s
quantity withdrawn from the bonded warehouses l
reduced this year, and the revenue from this source
affected accordingly. The effect of two adverse s
also seen in a decrease in the duty on exports and in
lized by the sale of cardamoms. A large i

revenue may be looked for in future from what is perhaps the least desirable source—the Abkarry farms, the triennial leases of which were expiring, having when put up to auction realized an increased annual rental of nearly a lakh and a quarter The decrease in the interest on Government securities is not explained in the report On the whole the revenue was Rs 278,878 below that of last year.

The aggregate expenditure was Rs 142,347 below that of the previous year, as shown in the following statement —

	1880 81	1881 82
	Rs	Rs
Public Works	1,404,489	981,827
Subsidy to the British Government	810,652	810,652
Huzur Cutcherry and other Civil Establishments	598,934	585,244
Religious Institutions	574,521	574,998
The Palace	548,535	543,720
Cost and charges of goods sold, &c	492,790	475,267
Charitable Institutions	326 518	331,151
Contingent charges	290,238	294,354
Police Establishment	161,659	205 575
Sexennial ceremony	14,641	200,050
Pensions	175 186	185,068
Education, Science and Art	183 696	184 822
Judicial Establishments	172,543	177,507
Census	26,218	
[illegible]		167,614
[illegible]	63,803	
[illegible]	185,042	167,583
[illegible]	95,238	126,518
Medical	103,265	96 838
Registration of Assurances	53,890	48,341
Post Office	30,221	39,162
Pokuvaravu Department	60,657	23,251
Conservancy	4,939	15 786
Total	6 377,675	6 235,328

There are two exceptional items in this list The Moorajepam, a ceremony which occurs once in six years, and towards which a small sum was advanced last year, was celebrated this year, and the Maharajah made a tour through the Madras Presidency, Bombay and Upper India The full expense of this tour does not appear in the accounts, as the Maharajah defrayed all expenses on account of religious ceremonies, offerings, presents, purchases, &c., from his private purse If it had not been for these two exceptional items the revenue,

small as it was, would have more than covered all the expenditure, although that expenditure now includes increases in various departments, due to the reforms which were introduced last year. The revision of the judicial and police establishments, the reforms in the Post Office, the increased attention given to sanitation, and the reorganization of the body guard, have all entailed some expenditure, and in some instances burdened the pension list with charges which may continue for some years. On the other hand there was a large reduction in the expenditure on public works, mainly, arising from the fact that the Warkully tunnels and various special buildings in the palace and elsewhere had been completed, or nearly completed, in the previous year, but also partly due to the fact that the progress of certain works was impeded by the heavy floods already referred to. There is also a large decrease in the Pokuvaravu Department. This department was started in the latter part of 1879 for the purpose of preparing a complete register of the landholders of the State, which was considered a necessary preliminary to the passing of an Act for the collection of arrears of land revenue. It comprised 856 public servants and 1,144 process servers, and it was originally supposed that the work would be finished in a year at a gross cost of Rs. 70,000, or, deducting Rs. 42,000 to be realized by fees, at a net cost of Rs. 28,000. The working of this department was one of the first things which attracted Mr. Ramiengar's attention. He found that out of 547,295 applications for transfer of registry only 57,890 had been disposed of in sixteen months, and that at this rate it would take twelve more years to dispose of the remaining applications, while the cost would be about 12 lakhs instead of the small sum originally estimated. Moreover, as in the natural course of things, lands must continue to change hands, the transfers of these twelve years would then remain to be dealt with, and the department would never overtake its work. He was also impressed with the inexpediency of placing large quasi-judicial powers for the adjudication of important rights of property in the hands of a set of illiterate, irresponsible and professedly temporary officials. Under these circumstances it was resolved to abolish the department and to entrust the work to the ordinary village and Taluq establishments pending the introduction of a revenue survey and settlement. On the whole the accounts of the year show a deficit of

Rs 310,365, and the balance in hand at the end of the year is reduced from Rs 5,274,348 to Rs 4,963,983

The value of the exports, in spite of some advance in the important item of coffee, fell from Rs 8,413,698 to Rs 7,590,223 From some unexplained cause the trade in this article with Bombay seems to have been diverted to Colombo On the other hand the value of the imports rose from Rs 5 160,912 to Rs 5,431,215, mainly owing to the demand for grain occasioned by the adverse season, and also to an increasing demand for thread in preference to piece goods, apparently due to increased activity among the native weavers

The most important event in the Public Works Department has been Colonel Mead's investigation of two great projects for improving the irrigation of South Travancore The one known as the Perinjani Reservoir, and on which upwards of Rs 70,000 has been spent for a mere preliminary investigation, is condemned as based on insufficient information, and is virtually abandoned for the present The other special project which ' has for its object the utilization of the waters of the Codyar by throwing them into the Paralayar by means of an anicut 40 feet high and a channel 12¼ miles long through a most difficult country" would cost at least six lakhs of rupees and its expediency cannot be decided on without definite information on the quantity of water available in the Codyar Colonel Mead's general conclusion is that there has been no material improvement in the river channels and tanks of South Travancore during the last hundred years, and it has been resolved to at once put in hand certain minor but important works, which with some modifications have been approved by him As a native officer of experience has been now entrusted with the repairs of tanks and the supervision of the distribution of water for irrigation it may be hoped that a gradual amelioration will be effected in works on which the prosperity of the agricultural population is so largely dependent

The reorganization of the Police Force on the Madras system excited much jealousy and sullen opposition on the part of the subordinate officials, who under the old *régime* were invested with revenue, magisterial and police functions In some places some of the old police refused to join the new force, and at Alleppey the whole of the old police resigned in

a body, and had to be replaced by an entirely new set of men. The infusion of some new blood into this body was of course desirable on many grounds. Three experienced inspectors and nine head constables were obtained from the British and Mysore services, and some appointments in these grades were bestowed on graduates and undergraduates, who were seeking employment in the public service. Even in the lower ranks the number of men who have received some education is larger than it is in the Madras police, the proportion of educated men in the entire force being 80 per cent. in Travancore against 67½ in Madras. It was not to be expected that this untrained and undisciplined body would get into good working order in the first year. Departmental punishments were numerous and frequent, and a want of discretion was shown in making arrests, the per centage of convictions being only 36½, but the superior magistrates all consider that the new system is a great improvement on the old one.

The entire judicial machinery has been reconstructed on the lines indicated last year, with the exception that village courts have not yet been established. The result of the separation of the police from the magistracy, and the adoptio of the British Indian Penal and Procedure Codes is a marke reduction and simplification of the work of the several cour and an improvement in the administration of criminal justi generally. The changes made in the civil courts have a on the whole worked well. The moonsiffs, although number of their courts has been reduced from nineteer eighteen and their jurisdiction has been enlarged, have c more work and got through their cases more rapidly tha the previous year. The zillah judges, whose number been reduced from fourteen to nine, have not as yet equally successful, and the work of two of them in part is the subject of some unfavourable comments. The ad of two judges to the bench of the high court has re possible the deputation of a judge to report on the wor the zillah and moonsiffs' courts, and the result has be submission of a scheme for the reorganization of the terial establishments, which is however still under t sideration of the high court.

The reforms elaborated last year in the Judicia have been followed up this year by reforms in the Department. The existing arrangements are des

even more primitive and unsatisfactory than in the judici branch Sooner or later there must be a systematic revenu survey and settlement, and a revision of the garden assess ment is a still more pressing necessity, because an immense mass of plantations which have come into existence since the last assessment of the gardens upwards of forty years ago is unfairly exempt from all taxation The first question dealt with has however been that of placing the revenue establishments on an efficient footing which has been effected by replacing a host of ill paid and inefficient officials by a smaller number of fairly remunerated men Travancore is divided into 31 revenue taluqs with an average area of 217 square miles which is about one third the size of an average taluq in the neighbouring districts of Malabar and Tinnevelly but it has not been deemed expedient to reduce the number of taluqs at present, because under the existing system the Government dues are received partly in kind and partly in money, and also because the tahsildars are burdened with onerous and multifarious duties in connection with the maintenance of religious and charitable institutions the management of which forms no part of the duty of revenue officials in British territory The tahsildars in Travancore have always been underpaid At one period their salaries ranged from Rs 28 to Rs 50, but in those days the prices of the necessaries of life were very different from what they are now and the standard of attainments and public morality was also very different The existing scale was of course much higher, one tahsildar receiving Rs 120, six Rs 100, and the rest about Rs 71, but under the new scale there are six tahsildars on Rs 150, ten on Rs 125, and fifteen on Rs 100 The ahsildar's immediate assistant is styled the head sumprethy his officer has now been placed in a position analogous to at of the taluq sheristadar in the Madras districts having arge of the treasury and being responsible for the prepara- n of accounts and revenue returns, as well as exercising gisterial functions in the absence of the tahsildar, and his uneration has been raised to Rs 40 in the first class qs and Rs 35 in the others Other changes, which it is ecessary to specify, have been made in the lower grades, the general result is that although 52 men have been got f, the cost of the 31 taluq establishments, exclusive of ahsildars, has been raised to Rs 7,439 per mensem or

Rs. 2,256 above the previous cost. The revenue and magisterial establishments of the four divisional officers, who are styled peshkars, have also been revised, and the number of employés reduced from 148 to 95, but although the position of those who have been retained has been greatly improved, there is a saving of Rs. 142 per mensem. On the whole however the changes made in the revenue establishments involve an increased cost of Rs. 39,948, against which has to be set the reduction of Rs. 67,836 by the abolition of the Pokuvaravu establishment.

Education is making steady progress. The most important institution is the Maharajah's College, Trevandram, to which are attached a High School and a Preparatory School. The following figures show that the number of students in the college classes are increasing:—

	1880-81	1881-82
College	123	136
High School	578	575
Preparatory School ...	230	231
Total	931	942

Fifteen pupils passed the B.A. examination against twelve last year, nineteen the First Arts examination against eleven, and forty-one the Matriculation examination against forty-five. One student of the Trevandram College obtained the M.A. degree. The Law class had an average attendance of twenty-one students, but only two went up for the B.L. examination, and only one passed. The number of English District Schools is the same as last year, viz., nineteen Government Schools and three aided Schools, but there is a considerable increase in the attendance, which has risen to 1,609. Nearly half the pupils in the Government Schools are however in the lowest class, and a comparative examination to which the three highest classes were for the first time subjected was attended in some cases with poor results, but the institution of this examination is likely to prove of great value in checking the tendency to promote boys to classes for which they are unfit, and even during this year Mr. Ross considers that the progress has been greater than it has ever been before. The three aided Schools are also favorably

noticed The attendance in the English Girls' School at Trevandram has risen again from 56 to 66, but only one girl out of three succeeded in passing the Middle School examination The aided High Caste Girls' School in the Fort, conducted by Miss Blandford under the auspices of the Zenana Mission, is increasing in numbers, there being 93 girls against 72 in the previous year The results of the last written examination are described as satisfactory in Indian history, geography and arithmetic, but the pupils failed in the geography of Europe, this being their first attempt at writing an English paper The following statistics show the advance made in vernacular education during the year —

Classification	1880 81				1881 82			
	Schools	Pupils			Schools	Pupils		
		Boys	Girls	Total		Boys	Girls	Total
Government—								
District	33	2,921	459	3 380	36	2 634	791	3,425
Village	197	8,267	738	9,005	196	9,437	937	10,374
Aided—								
Town	25	1,813	446	2 259	25	1,891	482	2 373
Provincial	410	15,035	3,431	18 466	412	14,943	4,258	19,201
Total	665	28,036	5 074	33 110	669	28 905	6 468	35 373

It will be seen that while the number of schools has remained nearly stationary, the attendance has increased considerably, the increase being most marked in the girls' schools Most of the aided schools are mission schools The instruction imparted in the village schools does not generally rise above the second standard, which includes the second book of reading, writing on paper and cadjan, dictation, the simple rules of arithmetic, the names of the taluqs and the geography of the taluq in which the school is situated, and some lessons on health The district schools teach up to the third and fourth standards, which comprise poetry, grammar and composition, arithmetic as far as proportion, the geography of India, Asia and Europe, the history of Travancore and half the history of India, a little Sanscrit, some text books on moral and social duties, the principles of agriculture, &c The fifth or highest standard, which is reached only in the Central Vernacular School at Trevandram, includes the whole of arithmetic, the first book of Euclid, algebra as far as simple

equations, the geography of the four continents, Indian and English history, Malayalam poetry, grammar and composition, Sanscrit poetry, and treatises on education, agriculture, moral and social duties, &c. The number of boys and girls attending these vernacular schools is a little over six per cent. of children of a school-going age. There are besides hundreds of indigenous village schools which have yet to be brought under the influence of the grant-in-aid system, and it is mainly in this direction that an extension of education may be looked for. This will be a work of time, for the instruction now imparted in these schools is described as not only useless, but mischievous, and the first thing requisite is to train the teachers. The possibility of one or two Normal Schools being established for this purpose is hinted at.

No lines of railway have yet reached the Travancore territory, and there is a great dearth of industrial enterprise. It is however now in contemplation to connect Travancore with Tinnevelly, and two alternative lines are under consideration. Some attempts have been lately made to introduce the manufacture of sugar. Mr. Danagh, an American merchant at Alleppey, is going to start a cotton mill with 20,000 spindles and 200 looms, partly with the aid of capital advanced to him by the Travancore Government; and the Government are also in communication with Mr. Routledge with a view to establishing a paper mill.

The Dewan's report deals with many other matters, which cannot be touched on here, but it will be sufficiently obvious that the history of the year is a record of progress.

One more event may however be noticed. The enlightened ruler of this state received a telegram from the Viceroy on the day before the Queen's birthday, announcing his appointment as a Grand Commander of the Star of India.

R. M. MACDONALD.

REVIEW.

INDIAN IDYLLS. From the Sanskrit of the *Mahābhārata*. By EDWIN ARNOLD, C.S.I. Trübner & Co. London, 1883.

Mr. Edwin Arnold's books need no introduction. One of them, the delightful *Light of Asia*, is known far beyond the

circle of people specially interested in India and that circ is always anxious to read anything he has written This tim we are not sure if the work he offers to us is, or is not, th completion of a previous scheme His trilogy, three volume of poems treating respectively of Buddhism, Brahmanism an Mohammadanism, was complete without it But we have no need to quarrel when what comes to us in addition is as good as this

The *Indian Idylls* consist entirely of poetic translations from the *Mahabhārata*, of which the two most important are *Sāvitri* and *Nala and Damayantī*, and the rest of a half a dozen detached episodes of less importance, or at least smaller size Mr Edwin Arnold, quoting in his preface from an earlier paper of his own on the two great epics, says—

"These most remarkable poems contain almost all the history of ancient India as far as it can be discovered, together with such inexhaustible details of its political, social and religious life, that the antique Hindu world really stand epitomised in them The Old Testament is really not more interwoven with the Jewish race, nor the New Testament with the civilization of Christendom, nor the Koran with the records and destinies of Islam, than these two Sanskrit poems with that unchanging and teeming population which Her Majesty rules as Empress of Hindustan"

This is saying a great deal, and perhaps it would not do to expect parallels of this kind to be very literally correct, it is enough if, as this one, they are very vividly suggestive When more is known about the past of India, we shall perhaps learn why a people so good as they were at historic story, should have failed to write history, or be told what was the nature of the religious scruples to which this fact has been generally ascribed Better still, if further knowledge nables us to unravel, as perhaps it may, the historic thread n which the fiction hangs

To proceed to the poems themselves, we take *Sâvitrî* first, less known than *Nala and Damayantī*

Sâvitrî is a true heroine of Indian story Born in answer prayer—fair, so very fair, "better than many boys," one of exceptional women in honouring whom, Hindu poets nk they make amends for a great deal of easy indifference he sex at large—so fair, a very miracle, that no one dared

to ask her for his wife. She had therefore to go round India herself, accompanied by her father, his ministers, and sages, to choose a husband, and posting from place to place finally fell in with Satyavân in a wood. He was high born, "fair of form and sweet of looks."

"Gallant, kind,
Reverent, self-governed, gentle, equitable,
Modest and constant. Justice lives in him,
And honour guides. Those who do love a man
Praise him for manhood; they that seek a saint
Laud him for purity and passions tamed."

His father, a blind king, has been turned out of his Raj by an enemy, and the son has grown up in the forest. Sâvitrî chooses him at once and absolutely. A great sage, Narada, is consulted, who gives the above quoted description of the prince, but says it is an evil choice as he will die a year after the marriage. Nevertheless Sâvitrî is determined, and it takes place. She lives in the forest with him and the blind king, and all goes well until the day comes when Satyavân must die. The wife has prepared herself by holding a "threefold fast"; for three days foregoing food, sleep, and movement, she sat, "still as though carved in wood."

The prince went out as usual on the fatal morning to the woods with his axe on his shoulder, but not alone; Sâvitrî asks and obtains leave to go with him.

"With aching heart; albeit her face was bright.
Flower-laden trees her large eyes lighted on,
Green glades where peafowl sported, crystal streams,
And soaring hills, whose green sides burned with bloom,
Which oft the Prince would bid her gaze upon;
But she as oft turned those great eyes from them
To look on him, her husband, who must die,
(For always in her heart were Narada's words);
And so she walked behind him, guarding him,
Bethinking at what hour her lord must die;
Her true heart torn in twain, one half to him
Close-cleaving, one half watching if Death come."

Of course the blow falls. Satyavân feels a sudden pang, and lays his head down in her lap to die. Then Yama comes to bear away his soul, comes in person as a special grace; fits his noose (it is not stated where) and forces forth his soul,

"subtile, a thumb in length,' and bears it away towards the south Instead of staying to mourn, Sâvitrî follows him—"bold in wifely purity" Yama bids her go back She answers it is her duty to follow where her lord goes, and says a verse to him in praise of virtue and self-mastery The king of death is so pleased that he offers her any boon she may ask other than her husband's life She begs that the king, her father-in law, may have his sight restored Still she follows and repeats more verses till Yama has promised her the restoration of her father in law's kingdom, male heirs to her own father, sons for herself, Satyavân's children But she is not content and follows singing We quote the final verse

"Never are noble spirits
Poor while their like survives
True love has wealth to render,
And virtue gifts to give
Never is lost or wasted
The goodness of the good,
Never against a mercy,
Against a right it stood
And—seeing this—that virtue
Is always friend to all,
The virtuous and true hearted
Men their 'protectors' call"

This is hardly so good as some of the earlier ones, but by Yama is vanquished He gives her back her lord's life, d all ends well

The story of *Nala and Damayantî* has been told before, l is probably known to most of our readers It is certainly y well told here, Mr Edwin Arnold giving us the beautiful nd in a very worthy poetic form Damayantî is another he ladies too beautiful to be chosen, and who holds a ering of princes to choose her lord, and from a brilliant ng of gods and men takes Nala, beautiful and good.

"Ruling his folk
In strength, and virtues, guardian of his state,
Also the Aswa medha rite he made,
Greatest of rites, the offering of the horse"

f all the rites of the Sanskrit legendary world this is the omprehensible It seems to be a glorification of obser-

vance as such, meaning very little and leading to nothing. It did not even hinder Nala being possessed by an evil spirit, who led him to gamble and loaded the dice against him. He loses everything and deserts his wife, moaning over her as she lies asleep—

"Ah, Sweetheart! whom nor wind nor sun before
Hath ever rudely touched; thus to be couched
In this poor tent, its floor thy bed, and I,
Thy lord deserting thee, stealing from thee
Thy last robe! Oh my Love, with the bright smile,
My slender-waisted queen! will she not wake
To madness? Yea, and when she wanders lone
In the dark wood, haunted with beasts and snakes,
How will it fare with Bhima's tender child,
The bright and peerless!"

This is beautifully expressed, but it fails perceptibly to mend a very bad case. The simple solution of staying to take care of her did not occur to him. The pathos of Buddha leaving the wife he loves to serve suffering humanity is a little out of place here, and we feel that Damayantî has the best of it when she awakes, and, finding her husband gone, says:—

"Wert thou not named, O Nala! true and just!
Yet art thou these to quit me while I slept?
And hast thou so forsaken me, thy wife—
Thy true fond wife, who never wrought thee wrong,
When by all others wrong was wrought on thee?"

The only thing to be said on Nala's side is, that the Hindu wife of this period made such a point of her faithfulness as, we suspect, to be rather glad when she really had plenty to put up with. No other purpose of any kind is served by Nala's desertion. Damayantî has dreary wanderings and many dangers and sorrows; Nala something of the like, but he comparatively soon gets a comfortable post as charioteer to the king of Ayodhya. The wife is first discovered by her father's people sent in search, and then she takes a very great deal of trouble to hunt out her missing spouse. We may be willing to forgive him for the very great beauty of two songs—too long unfortunately to quote, too good to mutilate, but quite the best things in the book—by which the husband and

wife finally are assured each of the other's identity and good faith For these our readers must turn to the book itself, they will be well rewarded in doing so

Of the six minor poems the three last, *The Night of Slaughter*, *The Great Journey*, and *The Entry into Heaven*, have appeared before in the author's volume of *Indian Poetry*, published two years ago They are well worth reproducing, and are in their true place here as closing a volume wholly drawn from the *Mahâbhârata* No one will regret reading again the story of the journey of the Pandu princes towards their death, nor fail to admire the faithfulness of Yudhishthira, who refuses to leave his dog to enter heaven, and the simple force with which the story is told The King, detailing four sins, says —

"These four I deem not direr than the sin,
If one, in coming forth from woe to weal,
Abandon any meanest comrade then"

This is a wholesomer kind of faithfulness than that of the wife, who requires to have the agony piled up very high that he may show how true she is Both this and *The Entry into Heaven* have the spirit of true manliness, and something too, hat we are disposed to think exclusively Christian, and hich it is good for us all to find at times elsewhere

Of the third portion of the minor poems we have not ne to say much We do not particularly like the *Saint's mptation* The *Birth of Death* is an attempt at a philo-phical explanation of death, which does not seem to be y successful as such, though it is very touching

We conclude with the lines which close this chapter —

"Whoso reads and whoso hears,
This fair story of old years,
Well and wisely gives his pains,
Since thereby his spirit gains
Piety and peace and bliss,
Nay, and heavenward leadeth this,
And, on earth, its wisdom brings,
Wealth and health and happy things"

J E. CADELL.

CROSSING THE SEA FOR HINDUS.

(The following article, by a liberal Brahman, which lately appeared in a paper published at Bangalore, presents a striking picture of the conflicting opinions as to caste rules in Mysore. It will enable our English readers to appreciate some of the difficulties connected with a voyage to England for Hindus of the higher castes from Southern India.)

At no time within living memory has the Bráhman world of Mysore been more convulsed than at present. Widow marriage, conversion of Bráhmans to Christianity, carrying of cooked food on the railways, adoption of European costume and manners, free use of English and Hindustani (*Mléchcha* tongues) on sacred occasions, inter-dining among the various sects and sub-sects of the Bráhmans, and a thousand other breaches of customary and sacerdotal laws have been openly practised or attempted; yet the almost stolid *nonchalance* of Hindu society was not disturbed by any of them. Within the last six months, however, society in Mysore has been perturbed in a manner at once unexpected and deplorable.

A young Srîvaishnava* gentleman, a scion of one of the first families of that community in Mysore, finding his prospects in this country by no means encouraging, and animated by a laudable ambition to enter the higher grades of the legal profession, left for England early in February this year, became enrolled in one of the Inns of Court, and thus began to qualify himself as a barrister-at-law. His father and relatives are thoroughly orthodox, and being assured that such a step would never be permitted by them, he did not inform them of his plucky undertaking until he was beyond their reach at Aden. There was, of course, the usual wringing of hands and gnashing of teeth, but his friends soon reconciled themselves to the inevitable, and determined at least to make a sincere and energetic attempt to prevent his being lost to society. With very practical good sense they incurred much extra trouble and expense in keeping their relative as much aloof in London as possible, so that his caste might not be broken more than was unavoidable under the circumstances. There is absolutely no reason to suppose that the adventurous young gentleman was not true to his Bráhmanical instincts, or that he was not a strict vegetarian and teetotaller. . . . . .

The Bráhmans profess to be guided by their Shastras, those

* *Srîvaishnava.*—A follower of Ramanuga, the great Vaishnava reformer.

records of antiquity, in which the wisdom and religions of countless ages are crystallized The precepts of these books and the practice of the present age show that sea travelling is objectionable for the three twice born layers of Hindu society It was very common in the other ages, as the historical portions of the Puranas plainly indicate For the Kali Yuga,* however, sea going is laid down as a breach of the sacerdotal law As time went on, and finding that the concerns of life outstripped such a law, a sage stepped in and declared that in the case of the people of the north sea travelling is permissible, as also certain other specific infractions of the sacred ordinances Even this was not enough On the eastern and western coasts there are ports, shrines and sacred waters, access to which is only practicable by sea A later social benefactor, therefore, made an exception in favour of sea travelling even in the south for a period of *less than three days* As a rider however to the fore going relaxation of the ancient law, a text exists to the effect that in the present Kali† age, "a sea travelled Bráhman should not be associated with, although purified" It is noteworthy here that association is prohibited with *all* voyagers, *whether for less than three days or not* But the rule is more honoured in the breach than in the observance, and nothing is more common now a days than to find that every twentieth Brahman one moves with has at some time or other made a voyage, either on pilgrimage or business, in many cases of more than three days duration And yet these estimable members of Hindu society never underwent any penance, nor have they incurred any, the least social disabilities

It is essential that the preceding circumstances should be kept in view in rightly appreciating the social commotion which at present engrosses the public mind in Mysore The friends of our traveller were anxious on two grounds that he should continue a member of their society, *viz* (1) with a view to spare the natural feelings of his parents, and to maintain intact the ties which bound him to wife and children, and (2) with the selfish hope that the enlightenment and enlarged experience gained by a trip to and sojourn in the countries of the west would leaven the inert masses of his countrymen, and thereby awaken in their minds a spirit of enterprise and greater activity As the first plunge is always most unpleasant An inventory was taken, therefore, of such members of the community as would consent to associate with the traveller when purified after

* *Kali yuga* —The last of the four great divisions of time according to the Hindu chronological rules The four yugas are—Krita yuga, Treta yuga Dwapara yuga and Kali yuga

† *Kali* or *Kali yuga* age

his return. Nearly all his well educated fellow-caste people agreed to treat him as before; for it is a well-known fact that the breasts of the educated Hindus all over India are stirred by a keen desire to visit the civilized countries of the west, and many of them would to-morrow cast social and other difficulties to the wind, if they could only raise the requisite "sinews of war." The majority of the Srivaishnavas were, however, passive, as they usually are to changes of all kinds; and the case of the traveller would not have evoked more than a languid and ephemeral interest in the country, but for the officious zeal of a few gentlemen whose intellectual attainments and status were worthy of a better cause. It should be noted here that the Srivaishnavas are straining every nerve to give their sons the benefits of a high English education, the disintegrating results of which are manifested in mental, religious and moral differences between the members of every family. The parents of the educated Bráhman belong to a fast disappearing and fossilised past, and are only tolerated. He himself stands on a platform to which his wife has had no access. His children, if he has any, are yet more advanced, and jeer at observances which even their scoffing parent holds sacred.

It was very natural therefore that when the question was put, many educated Srivaishnavas who were in all respects their own masters consented to identify themselves with the cause of the sea-traveller. Although they are fathers themselves, it is their blessing that some of them have their parents alive, and these latter were lashed to fury by their own wounded self-importance and by the influence of the dissentient educated members. One of them went so far as to itinerate through certain parts of the country, and stir up his quiescent caste-men to excommunicate the sea-traveller and his friends. Meetings were held at Bangalore, Mysore and other places, in which the Shástras were consulted; and an unusual and highly artificial cohesion was lent to the heterogeneous ingredients of the Bráhman world.

Taking advantage of the long vacation, the traveller was induced to pay a flying visit to his family, and underwent a very tiresome and costly penance at a sacred shrine under the auspices of a very learned and holy sage. But his return served as the very apple of discord among the already over excited members of his caste. The leaders collected together the majority of its members, and passed resolutions not only excommunicating the sea-traveller, but also those who sympathised with him, although the latter have not as yet broken bread in his company. In this manner, the would be defenders of the caste have virtually dug the ground from under its foun-

dations, and introduced discord and disunion where there was on the whole a general feeling of unanimity

It would excite the risibility of the outside reader if some of the results of these proceedings were described Father is divided from son, wife from husband, mother from daughter, and friends and relations from each other, in short there is con fusion and chaos in the community All this would vanish like mist before the sun if a little reason were used but was ever reason called into play at times of popular excitement and agitation in any country? Contact with the excommunicated is imagined, and whole families plunge into penance Altogether, the ferment into which Brahman society has been thrown in Mysore would afford a curious study to the unimpassioned observer

None so well as a Brahman can realise the horrors of excommunication The same penalty in the Church of Rome, and " boycotting" in Ireland are mere child's play in com parison Utter exclusion from social and religious privileges and duties, and from all those acts and observances the sum total of which forms the be all and end all of Hindu life, is but a part of it Every one looks askance at an excommunicated person, and life becomes a burden to him It may easily be imagined then what the powers of the caste *Vehm Gericht* are for evil in this country, *maths** and temples are attempted to be closed to him, and no one will assist an excommunicated person in the performance of unavoidable religious rites

Travelling in Europe is not altogether condemned by the orthodox majority The leaders at least admit that it will enlarge the mind and improve the traveller in more ways than one But they argue that it is impossible for a Brahman to cross the seas and visit European countries without irretrievably forfeiting caste and religion In this matter the minority are at issue with their caste men, and strongly advocate visits to civilized countries They maintain that it is quite feasible to travel in Europe and stay some time in the countries of the west without breaking caste, or abjuring religion and nationality The orthodox, however, do not concede the possibility of a Brahman leaving India without being denationalised

The *maths* in Southern India were invoked, and their decision was of course adverse to the reform It would have been absurd to expect the contrary The priests and women all over the world form the stronghold of the dogma that "whatever is is best" If sea travelling be allowed by the *maths*, the very corner stone of their existence would be displaced It may safely be questioned by the thoughtful whether

* *Maths* —Monasteries or religious bodies

any movement for the amelioration of mankind ever emanated from, or received in its earlier stages the support of, the established church in any country!

Education and contact with the most advanced phases of western thought have engendered in the minds of young Hindus a tendency to drift away from the established and recognized land marks of the Shástras. Their ambition is to assimilate their thoughts and actions to those of the Europeans, whom they adopt as their models. But this tendency is not generally shared by the more sober and practical thinkers among the Hindus, who are trying on every possible occasion to take the happy *via media* between blind and superstitious bigotry on the one hand, and unsympathizing and reckless radicalism on the other. Their measures are therefore inspired with the two-fold object of gradually making progress while not yet quite abandoning the Shástras, on which the whole superstructure of Hindu society is established.

In the case of the sea-traveller already mentioned, the advocates of reform attempt to prove that although travelling by sea is objectionable, it is only a breach of conventional law, and may be expiated by penances; and that no religious or social privileges need be forfeited by it.

Amongst the innumerable works and traditions which constitute the Hindu's sacred law (*Shástram*), the Smriti* of Manu stands prominent. It is an axiom that "Smritis at variance with Manu's are not binding." Manu nowhere expressly prohibits sea-travelling. In chapter iii., verses 149 to 167, Manu characterizes certain individuals, including sea-travellers, astrologers, doctors, teachers for remuneration, idol-worshippers, murderers, tradesmen, bankers, men with certain bodily deformities and diseases, &c., &c., as the worst kinds of Bráhmans, and as unfit to eat with, and directs that they should not be invited for Srádhs † and other religious rites (*Havyam-Kavyam*). The Pandits interpret this rejection as extending to the complete social ostracism of sea-travellers; but in practice this interpretation is falsified almost every day. Doctors, bankers, tradesmen, teachers, &c., form very estimable members of Hindu society, and men who have made voyages along the coasts, and for periods extending from one to seven days, occupy no inferior position therein. The exclusion is now applied only to those who would cross the seas to Europe. That the above mentioned prohibition is confined only to par-

* *Smriti.*—The sacred laws of India, next in importance to the Srutis or Vedic revelations.

† *Sradhs.*—Properly Svardhams. Religious ceremonies, periodically performed in honour of the dead.

ticular religious rites is quite clear from the fact that sea-travellers are mentioned in the commentary on Parásara's* law, among persons unfit for the Sradh (*Bramhanart' ham*) Whatever may have been the applicability of Manu's Smriti to other ages no well informed Brahman will deny that in the present Kali age, *the law in force is the Smriti of Parasara*, *and the commentary* of Madhavacharya thereon is well known all over India It is nowhere stated in this Smriti that sea travelling is sinful In chap xii, verse 78½, Parasara treats of the sin of association (*Samsargam*), and Madhavacharya's comment thereon is that "Parasara did not think that there is any sin in association in the present age" Again, in Manu chap xi, 188, there is the mandate that "UNPURIFIED SINNERS should not be associated with, but after purification they should be treated AS BEFORE" The only exceptions to this rule are referred to in the next verse, *viz*, ungrateful persons, and murderers of women, children, and of persons who throw themselves on one's mercy But a sea traveller is not there included among those to be shunned after purification The text† enjoining the social exclusion of *purified* sea travellers comes from the Puranas, which are also recognized as authorities, although inferior to the Smritis Lists of acts to be avoided and omitted in the Kali age are therein given, and include association with "Dvijas who have made voyages on board ship over the sea" But it has been decided by the Poona Branch of the Sankaracharya's *math* that "nau yatuh" refers only to sailors and persons living by the sea, and not to ordinary travellers A corroborative text also exists, and has been acted upon north of the Krishnâ It is, moreover, undeniable that most of these rules are obsolete For instance, *Sanyásam*‡ is condemned therein, but who does not meet with Hindu *Sanyasis* now a days as thick as blackberries? The blowing of the sacrificial fire with the mouth is condemned, but such fires are kept alive only with the mouth, although a stick is held in the hand as an apology for a pipe The daughter of the maternal uncle should not be espoused in marriage, but what is more common in Southern India than such marriages? To go, except on pilgrimage, to Bengal, Sindh, Gujarat, and the frontier countries, is tantamount to losing Brahmanism, but how many thousands are there not, who have been to those countries on business? Have they undergone any penance?

More instances might easily be given to prove that such rules have long ago ceased to have force, but the above will suffice

* *Parásara* —A great writer on the Smritis the chief authority for the Kali yuga

† Dvijasya abdhad tu nau yatuh Sodhitasya api sangrahah.

‡ The severest form of asceticism.

social restoration of the traveller It is only in the South that there is an overpowering resistance, but if there is any power in truth and reason, and if human nature is true to its instincts, the Hindu well wishers of their country need not despair of ultimate success Europe has by an inscrutable dispensation of Providence become the home of worldly prosperity, and India is indissolubly bound to her Despite the frantic opposition of Brahmandom the time will come round, and that sooner than most people expect, when a visit to the land of our rulers will be robbed of all its present social terrors to a twice born Hindu

A BRAHMAN LIBERAL

(*From the "Harvest Field"*)

MEDICAL WOMEN FOR INDIA

A Paper on Medical Women for India was read by Dr Frances Hoggan before the Balloon Society, in the Lecture Room of the Aquarium on the evening of November 30th Surgeon-General E Balfour presided at the meeting

The Lecturer traced the early history of the movement and its rapid development during the last year She specially

of Government to the admission of women to the classes of the Madras Medical College After paying a warm tribute to the generous and disinterested services rendered by Dr Balfour to the cause of medical women, and giving particulars of the appointments held by some lady doctors in native States, Mrs Hoggan brought forward a large amount of con current testimony from medical men, Indian women and others to prove the urgent need of women doctors in India She touched on the insufficiency of medical missionaries to meet the case, while recognising the fact that female missionaries had penetrated into native homes and gained the confidence of the women to a greater extent than medical men ever could do She gave the history of the movement at Bombay for bringing out from England a few qualified women doctors on fixed guaranteed salaries, to be supplemented by fees from private practice—a movement which

placed in the chair at this Meeting I may therefore mention that while I was head of the Madras Medical department circumstances led me to form the opinion that the time had arrived for the Government to authorise the admission of lady students into the Medical College My proposal to that effect was approved and after a preparatory attendance at hospital and dispensary practice four ladies entered the College in the 1875 6 session All of them have since passed out with credit one of them taking more marks than any of all the other students there That lady is now employed by the Hyderabad government on a large retaining fee Another of the four is employed in Rajputana by a Rajput State, a third married but has since engaged in private practice, and the fourth lady came to this country and recently took the degree of Bachelor of Medicine with high honours at the London University

This was the inauguration of a great change in the educational system of India for in the current year all the other medical schools—at Calcutta at Bombay at Agra and at Lahore—have been thrown open to lady students Last session eight ladies were on the rolls of the Madras College and for the current session three fresh students have joined At the outset several young persons applied to be admitted to the classes with a stipend from government, but it was decided that those desirous of studying must do so on their own resources and the result has shown that stipends were not required, and that permission to enter the colleges was alone sufficient to attract ample numbers

It is only twelve years since the question of providing medical aid to the women of India from the medical colleges there has been under discussion but in that interval the subject has assu
advocates could r
by its enlightene
in 1873 at my
lady physician The people of Bombay also have not waited for their own medical schools to train lady doctors but have sent to England for them, one qualified practitioner has been selected, and another is likely shortly to follow

You are all aware that in this country the higher education of women has been receiving increasing attention. Ladies Colleges were established in Harley Street and Bed

ford Square. The London University has declared its degrees to be available for women; the University of Cambridge has admitted women to the Tripos Examinations; Girton College and Newnham are continually enlarging their accommodation; Mr. Holloway is erecting at Mount Lea, near Egham, a college for the higher education of women which will go far to eclipse any scholastic foundation that has been known in Europe for centuries. Even since I was asked to take this chair, the newspapers mention that Sir William Thomson has bequeathed £30,000 to found scholarships for students of both sexes, in equal numbers, and to assist young women to enter the medical profession. Sir William Thomson was for many years the British Ambassador at the court of Persia. The people of that country are almost all Muhammadans, and he had therefore ample opportunities for knowing the importance of having lady doctors for the Eastern races.

Great Britain may well be proud of its educational progress. But India is not lagging behind; and you will hear to-night of recent instances of liberality on the part of Hindu and Parsee residents which will show how many noble minds there are among that country's people.

With these changes going on it may be well to explain that the women of India are not worse off, as regards medical advice, than their mothers were. They have not only, as before, their own hereditary physicians and surgeons, occulists, bone-setters and midwives, but they have now, in addition, increasing numbers of medical men, both Europeans and natives, who are practising in accordance with the teachings of Western science.

Such being the present position it may be asked, why not leave the numbers of practitioners to be regulated by the demand? To that question I would answer, that the object of those who are interesting themselves in this movement is not to provide medical aid for the people of India generally, but they desire to obtain it for the *women* of the country. Their social condition is altogether dissimilar from that of the women of Great Britain. They are uneducated, and by their customs they cannot be seen by any man except their nearest male relations. Missionary bodies have tried to meet this difficulty by employing women to visit their Indian sisters, and there are at present many Zanana missions at work. And those who are endeavouring to obtain medical aid for the women of India are following the plan of the Zanana mission-

aries, and are providing medical women for those households which medical men cannot enter

There is another reason why the women of India now merit special care Since forty years the Indian Government and the missionaries have been training the young men in the higher branches of education, but their sisters, their daughters and their wives, have been left behind The 1881 census showed a population over 252 millions, but only 155 thousand females of all the races were under instruction And lady doctors will find that while fathers and husbands are anxious to have their medical attendance, the uneducated women of the households will accept it hesitatingly

Medical women going from this country will find much to do They will obtain remunerative employment in the larger towns, particularly in the mercantile cities of Bombay, Calcutta and Rangoon, where business habits accustom the residents to pay for what they receive But there are not many large towns, the mass of the people are poor, and a medical woman settling there must look to creating a practice for herself There are, however, many Native Governments that will gladly aid with a retaining fee, also many of the municipalities have women's wards and midwifery wards attached to their dispensaries. There are likewise several large hospitals for women and children, and all of these would afford honourable employ, and would give the necessary opportunities for developing a remunerative practice Indeed the last mail from India brings the news that the Duke of Connaught has laid the foundation stone of a Women's Hospital which a native gentleman has endowed On the subject of fees I may observe that the people are largely agricultural, and distributed in villages Only 62 towns have over 50,000 inhabitants, and many large fees are not to be expected I have known an instance of Rs 10,000 being given to an occulist and his assistants for curing a case of cataract, and I have heard of larger sums, but the ordinary fees will be small. I think it very advisable, however, that fees should be looked for and accepted A physician of my acquaintance, in large practice in a commercial town, attended every case to which he was summoned, and accepted from the people whatever they willingly offered The payments were small sums, but he told me that they amounted to Rs 300 monthly I may also mention that I have known an instance of a

native gentleman refraining from seeking medical advice because the Civil surgeon would not accept fees. It is therefore advisable alike for the physician and the patient that fees should be tendered and accepted.

I must not detain you from the address of the evening, but there are two points to which a lady doctor going from here may have her attention directed.

Working alone in the seclusion of the households unable to have anyone in consultation, it is very necessary that she should have no half-knowledge of her profession. Besides practice, dislocations and cases of difficult labour which may any day occur, the more lingering diseases, as those of the eyes and of internal organs, will present themselves, many of them of old standing, on which their hereditary physicians have exerted all their skill and failed. For all these the fullest knowledge will be needed.

Also, a medical woman who tries to practice there, must make herself acquainted with the language of the district in which she is to practice. Most of the educated native men know English well; but the women only know their mother tongue; and besides the many objections to employing an interpreter between a physician and a patient, the people of India estimate highly a person who knows their language.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

I.—AN EXPERIMENT IN PRODUCTIVE CO-OPERATION.

One application of the principle of Co-operation was discussed at a Meeting of the National Indian Association in the year 1879, when a paper was read by Mr. Vansittart Neale containing suggestions for applying co-operative machinery as a means of enabling the Indian cultivators to rescue themselves from money-lenders. The subject is every day becoming better known and understood. Its forms are numerous. They were on that occasion summarised by Mr. Vansittart Neale under three heads, stated briefly as Distributive, Productive and Financial. The Rev. W. Kaufmann, in his work on "Socialism and Communism," defines the three forms as follows:—

1.—Co-operation, patronising in its main features, which has its origin in the philanthropy of capitalists and others.

2.—Co-partnership, founded on the principle of mutual in-

terest, which allows the working men to share in the profits of employers, whilst the latter still retain the chief management of the business

3—Co operation proper, *i e*, combination among the working men themselves to establish concerns for which they are solely responsible, becoming thus their own employers, and combining the character of master and man in their own persons

It seems necessary to emphasise the fact that none of these forms of co operation have anything in common with the co operative distributive stores in London such as the Civil Service Supply and others, which are described by Mr Kaufmann as "*inferior imitations and spurious adjuncts of the movement* These associations," he says, "having discovered the benefits arising from co operation in cheapening articles of consumption by economy in distribution, establish stores like those at Rochdale, but without any regard to the moral and social aspects of *co operation* There is no *community of interest among* managers, shareholders and consumers It amounts to nothing more or less than amateur shop keeping among the higher classes with the view of obtaining the necessaries and luxuries of life at a cheaper rate But even thus they perform an important function in making the advantages of co operation more generally known, as well as the benefits of the ready money system"

The immediate subject of this notice, "The Decorative Co-operator's Association," is an experiment to test the possibility of establishing in England the second or productive form of co operation "founded on the principle of mutual interest, which allows the working men to share in the profits of the employers, whilst the latter still retain the chief management of the business" It owes its existence to the exertions of Miss Hart, a lady well known for her sympathy with working men In considering the vexed question of the antagonism between capital and labour Miss Hart was struck by the solution that seemed to her to have been found in the success of the Paris firm of decorators known as Maison Leclaire Miss Hart published a pamphlet, entitled, "Poverty and its Remedy, a brief sketch of the Maison Leclaire and its Founder," and by a number of lectures on the subject succeeded in arousing a desire to make the experiment in London The subjoined particulars are taken from Miss Hart's sketch —

Two subjects were ever occupying the mind of Leclaire (1) the future of his workmen, and (2) the *fact that in spite of* his best efforts a rooted antagonism did exist between master and men He spoke on the latter point one day in the year 1835 to the philanthropist Fregier, who replied, without realising

the force of his words, "that he saw no solution to that difficulty, except in the participation of the workmen in the profits of the master!" These words bore no immediate fruit; but five years later Leclaire perceived suddenly that in carrying out that idea he could promote his own interests, and serve the interests of his men at the same time. "I asked myself," said Leclaire, "could a workman in our business, by putting more *heart* into his work, produce in the same lapse of time, *i.e.*, a day, a surplus of work equivalent to the value of an hour's pay, *i.e.*, sixpence? Could he besides save twopence-halfpenny a day by avoiding all waste of the materials entrusted to him, and by taking greater care of his tools?" Everyone would answer that he could. Well, then, if a single workman could arrive at the result of realising for the master an additional eightpence-halfpenny a day, in 300 working days there would be a gain of £10 4*s*. 2*d*. per man, or upwards of £3,000 a year in a business like Leclaire's, which employed at that time 300 on an average Here would be a handsome profit to be shared by his men, an gained as it were out of nothing.

He had firm faith in his calculation and was prepared f the change, having already a nucleus of good workmen bou together by a Mutual Aid Society, which he had founded years previously, in 1838. This Society, in the outset little m than a benefit club, became in 1863 a corporate body, re senting the workmen's interest in the business, and le recognised as a sleeping partner. . . . From this da Society, like the other partners, received 5 per cent. inte its invested capital, whilst it was allotted 20 per cent. annual profits, 30 per cent. being divided among the w individually in proportion to wages earned. The remain of the profits were at this time shared by Leclaire partner.

In making this arrangement Leclaire thus addr workmen:—"As members of the Mutual Aid Socie no longer day labourers, working like machines, work when the hour has done striking. You ar working on your own account, and as such noth workshops can be indifferent to you. Everyone o to look after the plant and the materials as if y specially appointed guardians of them."

In 1869 the firm became by charter a "So mandite," *i.e.*, a partnership in which the actin responsible without limitation, and the dorma extent of their capital only. From this date Le appriopriate any part of the profits—receiving interest on his invested capital.

At the present time, of the net profits, after payment of interest on capital, one quarter goes to the two managing partners jointly, one quarter to the Mutual Aid Society, the remaining half is divided among the workmen in exact proportion to the wages earned

The Mutual Aid Society bestows a retiring life pension of £48 per annum on every member who has attained the age of fifty and has worked twenty years for the firm, and it continues [illegible] to the widow of such pensioner [illegible] sions are secured to workmen or [illegible] of a disabling accident whilst engaged in the service of the firm

The Maison Leclaire now affords employment to 1,200 decorators, has, during the last ten years, made a total net profit of £73,000, and during the last five years given to the workmen an average of 18 per cent bonus upon the amount of their earnings

The "Decorative Co-operator's Association Limited" was formed in March last with a nominal capital of £10 000 in 10,000 shares of £1 each The following gentlemen form the Board of Directors —*Chairman* Albert Grey, Esq, M P, A Cameron Corbett, Esq, A H Dyke Acland, Esq, Hon E Coutts Marjoribanks, Esq, M P, *Hon Sec* Miss Hart, *Offices*, 405 Oxford street

The following paragraphs from the prospectus set forth the principles on which the Association is based —

"It is proposed that interest at 5 per cent per annum on the capital invested shall stand as a first charge upon the profits after which the whole of the net profits shall be appropriated to the remuneration of services actually rendered to the Association

"These net profits will, until otherwise determined by the Association, be divided as follows —One quarter to the managers, one quarter to the Mutual Aid Society, one half to the workers and the reserve fund, 20 per cent of profits being given to the reserve fund, and 30 per cent to the workers, in exact proportion to wages earned

"The directors look forward with confidence to the time when a sufficient portion of the capital will be held by the workers of the firm to make the entire establishment a self-governing body In order to attain this object it is proposed that half of the bonuses payable to the workmen shall be paid in the shape of £1 shares, and that a certain proportion of the profits due to the managers shall be paid in shares also"

The confidence reposed in Miss Hart by a large number of workmen has placed the management in the position in which Leclaire stood when, in 1842, he proved his sincerity by paying

to his incredulous workmen the first bonus before it was actually due. Miss Hart has no difficulty in procuring the required number of workmen ready to accept the conditions and to give their best services at the market rate of wages. They receive no immediate profit or advantage, but work on cheerfully, not only within stated hours, but so long as occasion may require, in the firm faith that so soon as there are profits to divide they will receive their share. They fully understand that they have no inherent right to become shareholders, but must earn the privilege, and that it is the interest of each to do the best work, to avoid waste, and to require these things from the rest.

All who, like Leclaire, are pained by the antagonism existing between the employer and the employed will watch with keen interest the progress of this attempt to adopt Leclaire's remedy.

M. S. KNIGHT.

SHORNALATA: A TALE OF HINDU LIFE.

BY TARAK NATH GANGULI.

Translated for this Journal by MRS. J. B. KNIGHT.

(Continued from page 727, Vol. XIII.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XXVII.

BIDHUBHUSAN RETURNS HOME. SARALA'S DEBTS ARE PAID.

It is early evening of a day in Bhadro (August-September). Rain is falling slowly, it has not ceased raining for seven days, the roads are a mass of mud, the ruts of the carriage wheels are become channels of water, the earth standing high on both sides. If you do not step carefully the mud splashes over your garments as though projected from a squirt. Wherever trees stand at the roadside the leaves lie in rotten heaps, sending forth an offensive smell. In the village smoke ascends from every house. The residents finishing their outdoor avocations

as quickly as possible, close their doors and light their lamps Insects of various kinds are flying about, frogs croak forth their joyous song, the cricket pierces the ear with his sharp note Of cows, goats, sheep and other domestic animals not one is to be seen out of doors The coming and going of man has for some time ceased

At this time two travellers were approaching Krishnagar Each carried in his left hand a small bag in his right a cotton umbrella, each wore a long, close fitting cotton coat, and a turban formed out of the loose garment usually worn over the shoulders Their feet were bare The one who walked in advance did not look very tired, but the second one seemed as if every step cost him pain They were now entering a village, the second one broke the silence by saying to the one in front, " Dada Thakur, we can go no further to day, let us rest here " From the tone in which he spoke it was evident he was possessed by fear of some kind We think the reader will recognise the speaker as Nilkamal, and will conclude that he was speaking to Bidhubhusan

Receiving no answer, Nilkamal again said in the same low tone, " Dada Thakur ' we should not be travelling at the time of worship, let us go into a house When night is over we will rise and proceed "

Bidhu Why, Nilkamal, what are you afraid of? you did not use to fear thieves

Nil Formerly I had nothing now I have something to lose But what about that matter I spoke of?

Bidhu Just beyond this village is Hanskhali by that way is my home Is it worth while halting at so short a distance? For the fear that you expressed there is no cause, we are close to Krishnagar, no highway robbers can attack us here

Nil Then go on, but if you would listen to me we should stay here

Bidhubhusan went on without attending to the words of Nilkamal, who followed him very unwillingly Having proceeded some distance in silence, Bidhu pointed to a tree in front of them saying, "Nilkamal, do you remember that tree?" Nilkamal answered with a smile, " Dada Thakur, that was one day, this is quite another " They went on in silence till they reached the tree, when Bidhu said, "Let us sit down once more under that tree and smoke " They sat down Nilkamal, pointing with his finger, said, "Yes, it was there you sat, Dada Thakur, when I came up, and at sight of me you were frightened " Bidhubhusan, casting a glance around, sighed deeply Four years before Bidhubhusan's heart had been simple, now it was changed Since mixing with the world to accumulate money

he had taken an eternal farewell of true happiness. In comparing the joyousness of youth with the suffering of the world-worn, whose heart does not burn with regret? who does not sigh?

Nilkamal producing fire, both smoked as on that bygone day, and again set forth. It would be endless did we attempt to relate the many thoughts that arise in the mind on returning home after a long absence. At times the heart bounds with delight, at times the body trembles with fear. What joy in the anticipation of finding all whom we had left behind in the enjoyment of health, yet what fear lest it should be otherwise! A prey to these alternations of feeling, Bidhu arrived at his own door.

When he had left home the house had been too small for its inhabitants. Sasibhusan's new house had not been built. Sasibhusan with his family, Gadadhar Chandra and his mother had all lived in the old house, which had been a scene of noise and confusion by day and by night. Now Bidhubhusan heard not a sound of human occupation. He trembled with fear. Standing in the doorway he said to his companion, "Call out, will you, and inquire who is at home." He did not feel able to raise his own voice. Nilkamal bawled out several times, "Is anyone at home?" but no reply was heard. Bidhu, striking his forehead, exclaimed, "All is lost." Again Nilkamal called, and this time Shyama coming out said, "Who are you that come to the door so late?"

Nil: Come and see.

Shyama opening the door saw two persons, one sitting, the other standing. Again she asked, "Who are you?" Bidhu said, "Shyama, are you all well?" Shyama, recognising the voice of Bidhu, began to tremble, and called out loudly, "Where do you come from?"

Bidhu: Be calm, Shyama! is every one well?

Shyama (after some delay): The best I can say is that they are alive. Where do you come from?

Bidhu, at Shyama's words heaved a deep sigh, exclaiming, "Ma, Durga! Shyama, you ask where I come from, have you not had my letters?"

Shyama: Not only have we not had a line since you left, we have not even had news of you. Khuri Ma from long anxiety has fallen into this perilous condition.

Bidhu: And Gopal, how is he?

Shyama: He is well.

Bidhu: Then go on Shyama, let me get into the house.

Shyama: If you should go in now the Khuri Ma would swoon; stay here, I will tell her, and afterwards you can come in.

Bidhu Shyama! is Sarala so weak that she would faint at hearing of my return?

Shyama Very weak

Bidhubhusan was not very greatly distressed at hearing of Sarala's state That she should love him so deeply as to have
feeling of
a cloudy
brought
an hour
later Shyama came to call him You might say that Bidhu went smiling to the threshold of Sarala's room but on entering he fell to the ground struck with dismay He could not have recognised Sarala, so emaciated had she become, but hearing his name pronounced, she rose into a sitting posture on the bed, and said, through smiles and tears "Have you remembered this poor creature after so many days?" With tears Bidhu answered, 'Sarala, your name has been ever in my prayers, but never even in a dream did I imagine I should find you in this condition", Sarala said, with a smile, 'Now I shall get well, but I can't sit up longer to day my head swims I am very weak". She laid herself down while Shyama gathered her hair together and bound it up

Next morning Shyama was delighted to see Sarala rise without assistance and go into the outer room Shyama thought that anxiety alone had reduced Sarala to this condition of weakness She said, "Did I not tell you, Khuri Ma, that when the Khura Thakur came home your illness would depart?' Sarala answered, "You are my Luckhi, my Annapurna* If your words should not come true whose would?" Shyama left the room to escape the sound of her own praises

During the first part of the night Bidhubhusan's thoughts kept him awake Towards morning he obtained a little sleep, and therefore laid late, appearing only in time for breakfast He was overjoyed to see Sarala walking about She was extremely weak, truly, but to see her moving, and to look at her happy face gave delight to them all Sarala would have taken part in the cooking, but Shyama would not permit her to enter the kitchen Sarala urged the matter, saying, "If I do not cook, who will, Shyama?"

"I will fetch Thakurun Didi"

"Will she come?"

"Money will do anything, Khuri Ma, there is no fear"

Shyama's words proved true When Thakurun Didi heard that Bidhubhusan had returned with plenty of money she required no second call Observing Sarala's feebleness, she said,

* Luckhi and Annapurna names of goddesses of prosperity

he had taken an eternal farewell of true happiness. In comparing the joyousness of youth with the suffering of the world-worn, whose heart does not burn with regret? who does not sigh?

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Shyama Very weak

Bidhubhusan was not very greatly distressed at hearing of Sarala's state That she should love him so deeply as to have lost strength because of their separation gave him a feeling of joy in [illegible] a cloudy sky on [illegible] brought Sarala [illegible] an hour later Shyama came to call him You might say that Bidhu went smiling to the threshold of Sarala's room, but on entering he fell to the ground struck with dismay He could not have recognised Sarala, so emaciated had she become, but hearing his name pronounced, she rose into a sitting posture on the bed, and said, through smiles and tears "Have you remembered this poor creature after so many days?" With tears Bidhu answered, ' Sarala your name has been ever in my prayers, but never even in a dream did I imagine I should find you in this condition", Sarala said, with a smile, "Now I shall get well, but I can't sit up longer to day my head swims I am very weak". She laid herself down while Shyama gathered her hair together and bound it up

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began to rub her feet Gopal, seeing his mother a little better after so many days, had gone to play with Bhuban Bidhubhusan on his way to the doctor called in at the house of Bhuban's mother, and acquainting her with Sarala's condition, begged her to let Gopal stay with her for the night An hour and a half later Bidhu returned with the doctor, who seeing the patient's condition gave her a little spirit to drink, then asked all particulars He felt the pulse and examined the chest and back with the stethoscope Anxiously Bidhu said,

"How do you find her, sir?"

"Her disease is mortal It is consumption, there is no cure The books say, certainly, that there are cases of recovery, but in my thirty years of practice I have not seen one From her appearance the disease must have set in four or five years ago Probably if great care had been taken at first she might have lived a year or two longer, but that is a mere conjecture It is not possible in this disease to say when death will ensue Even now, ill as she looks, it is possible she may live five or six months, but it is very improbable I judge it likely she will not outlive the night That she was able to keep about till noon to day was entirely due to your return That gave her a stimulus Sometimes on hearing good news a person who has already been immersed in the Ganges will recover sense and live four or five days Probably if you had not come she would have lived longer After a stimulus there is a corresponding exhaustion That is her present state She may live or she may die, but even if she survives to day she cannot live much longer"

At these words from the doctor Babu, Bidhubhusan wept loudly with the words, "Alas! I am the cause of Sarala's death"

"If you cannot control yourself like a man you must not stay in this room No one can yet say what will happen She may live, but this disturbance will make it impossible"

"I will not give way to it, doctor, but when I think that if I had not returned she might have lived longer, how is it possible that I should not weep?"

The doctor took Bidhu's hand kindly, "I said before that is merely a conjecture, but even supposing it a fact, what is the use of regretting the past? It is better not to dwell upon what cannot be remedied"

Bidhu sat silent, the doctor looked absently on the face of the patient, Sarala's lips moved As she seemed to be trying to ask for water, Shyama brought some The doctor mixed some with a little spirit in a shell and administered it Sarala complained that it was very hot, her senses gradually returned Bidhu could restrain himself no longer, but weeping said to

Sarala, "Will you not live one day to enjoy happiness?" Sarala was now fully sensible. The dying are nearly always so. Glancing at Bidhu she said, "Why do you weep?"

"Sarala, you are leaving me, and you ask me why I weep!"

At sight of Sarala's face, so full of love, the doctor was obliged to have recourse to his handkerchief.

Sarala said, "I am going, truly, but who says I am not blessed? I have had the chief happiness of serving my husband and cherishing my child. What little suffering I have endured your coming yesterday wiped away. Where is there any one so blessed as I?"

"Do not talk so, Sarala, or my heart will burst."

Sarala, taking Bidhu's hand, said, "In my last hour I have one wish to express." She glanced at Shyama, her tears flowing, her words would not come forth. Shyama set up a loud cry, the doctor would have silenced her, but he had not the power of speech. Bidhu's hand was in Sarala's. A little later she said, "This is my request, that you will never consider Shyama as a servant. Let her be to you a daughter so long as you live."

"Sarala, Shyama shall be to me not as a daughter only, but as a mother. It is owing to her only that we still live. If I ever forget Shyama, may there be no place for me even in hell."

Before Bidhu had ceased speaking, Shyama was out of the room.

The doctor, controlling himself with much difficulty, offered another modicum to Sarala, who said, "Why any more? what good will medicine do me?" Bidhu said, "Take it, Sarala, even now you are less strong than you were."

"I know my own state, I have been long dying, I only waited to see you. Call my Gopal."

Bidhu looked at the doctor, who bid him do whatever she asked. Shyama brought Gopal, set him down by Sarala, and was going away, when Sarala took one of her hands and one of Gopal's, and said, "Gopal, do you remember what you vowed to me one day? Shyama is your mother, your real mother. See that you keep your vow." Then, looking at Shyama, she said, "You have done more for me than my father and mother ever did. A daughter of my own could not have done so much. I cannot repay you in this life, and it is not probable that I can do so in another. What can I give you? Gopal is my sole wealth. Shyama, I go, leaving Gopal to you for life."

All wept at Sarala's words, they were her last; in a moment Sarala's eyes closed for the last time.

(To be continued.)

INDIAN INTELLIGENCE

His Royal Highness the Duke of Connaught laid the first stone, on November 22nd, at Bombay, of the Pestonjee Hor- [illegible]

excellent an object, one which Her Majesty the Empress would most highly approve of, and which was in accordance with the sympathies of the Royal Family —With reference to this event the Lord Mayor received the following letter from Mr D P Cama, a Parsee merchant in London —"As to day the son of our beloved lady Sovereign the Queen and Empress will lay the foundation stone of the new Hospital for Women and Children at Bombay, towards which my dear old father has contributed the sum of £12,000, and in accordance with the time-honoured custom among the Parsees to commemorate such joyful events with some act of charity, I think I cannot do better than enclose your Lordship a cheque for 100 guineas for the poor box, to be distributed among the deserving poor of this city in which both myself and my wife have spent happy years in safety and unmolested, and I feel confident that I could not have placed this small sum in better hands than those of your Lordship for its distributor"

His Highness the Maharaja of Cuch Behar was formally installed by the Lieutenant-Governor of Bengal on November 8 The Maharaja of Burdwan, the Raja of Digaputty, and Nawab Abdul Latif Khan Bahadur were among those present at the ceremony The pavilion was beautifully ornamented, and the *dais* was covered with dark green velvet, embroidered with thick gold thread The Maharaja wore a native dress of rich material The Lieutenant Governor addressed the Maharaja at length, reviewing the British administration, and expressing his pleasure at handing over the State to so promising a ruler

We are glad to learn that the Agra Medical School has been opened to women A small class of native women, who hold scholarships, is now in session Under certain conditions private students may have access to all the lectures, and after a three years' course may be graduated

The Dewan of Mysore is making arrangements for opening a School of Arts at Bangalore, of which it is expected that Mr T Rangasawmi Pillay, an experienced artist, will be appointed Superintendent

We regret to record the death of Swami Dyanand Saraswati, whose liberal views as to the interpretation of the Vedas are well known We take from the *Hindu Patriot* the following

particulars in regard to this reformer, which are translated from a Bombay vernacular paper:—"The late lamented Swami was born in Waukanir in Kattywar. He attached himself to the celebrated Pundit Anandgiri, and from the first devoted himself to the study of Hindu mythology. On the death of his great master, the Swami raised the standard of reform. He made his *debut* at Benares fifteen years ago before a conclave of about 900 learned Pundits. At this solemn meeting, presided over by the Rajah of Benares, the Swami undertook to prove that the Hindu Vedas did not recommend idol worship. The arguments were abstruse, the discussion warm, but Dyanand Swami carried his point. About ten years ago he visited Bombay, and challenged all the Pundits and Shastris in and about this city to meet him for the purpose of discussing the question of idol worship. The Swami's reputation however was so great that none cared to enter the lists with him. Not only did he carry war against the worst form of idolatry, but he was a great supporter of widow marriage and such other reforms."

It is understood that Mr. Ameer Ali, Barrister-at-Law, is to succeed Syed Ahmed Khan, whose term of office has expired, as member of the Viceroy's Legislative Council.

The following gentlemen have been elected Members of the Committee of the National Indian Association:—C. R. Lindsay, Esq., P. V. Ramasawmi Raju, Esq., W. Martin Wood, Esq.

PERSONAL INTELLIGENCE.

Mr. J. C. Bose. B.Sc. London, has taken the degree of B.A. in the University of Cambridge (Natural Science Tripos). He also obtained Honours in Physics in the last B.Sc. Examination of the University of London.

Mr. P. N. Roy has passed the second M.B. C.M. Examination of the University of Glasgow.

Mr. Ashutosh Mitra has been elected a Fellow of the Obstetrical Society.

Mr. Rustomjee Byramjee Colabavala has joined Lincoln's Inn.

Kumar Sri Harbbamji Ravaji of Morvi, has been elected a Resident Member of the Royal Asiatic Society, and Pundit Shyâmaji Krishnavarmâ and Mr. Salig Ram Bias Non-Resident Members.

Arrival.—Mr. Shashibhushan Sarbadbicary, from Lahore.

Departure.—Pundit Shyâmaji Krishnavarmâ, B.A., for Bombay.

Erratum.—In December *Journal*, page 1, line 10, for "a native gentleman," read "*and native gentlemen.*"

NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA

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HER ROYAL HIGHNESS THE PRINCESS OF WALES

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The Lady MARY GRENVILLE
*His Highness the Mahárája HOLKAR G C S I
*Her Highness the Begum of BHOPAL, G C S I
*Her Highness the Princess of TANJORE
His Highness the Mahárája of TRAVANCORE
*His Highness the Mahárája of MYSORE

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

Social Progress and Female Education
in India.

1883.

LONDON
C. KEGAN PAUL, TRENCH & CO.,
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET

INDEX.

CONTENTS.

Communications for the *Journal* to be addressed, care of Miss E. A. Manning, 35 Blomfield Road, Maida Hill, London, W.

JOURNAL

OF

THE NATIONAL

Members who have not yet paid their subscriptions for this year are requested to do so at their earliest convenience. P O. Orders on Maida Hill Office

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

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Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W.; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

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In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 158 FEBRUARY 1884.

MEDICAL WOMEN FOR INDIA

WE are glad to be able to report another generous offer lately made at Bombay in furtherance of the scheme initiated by Mr Kittredge and Mr Sorabjee Shapoorjee Bengallee, already so munificently responded to for establishing two qualified medical women in practice in that city A Mahomedan gentleman Mr Hajee Curreem Mahomed Sulliman having been informed that it would be very desirable that there should be a Dispensary separate from the P H Cama Hospital, proposed to build one at the cost of Rs 20,000 This offer is the more valuable on account of the time that must elapse before the Hospital can be completed The Committee will now be able to make arrangements without delay for securing for the women of the poorer classes the benefit of medical attendance from Miss Pechey

The following letter announced the liberal proposal —

Messrs G A Kittredge and Sorabjee Shapoorjee Bengallee, C I E

Dear Sirs,—I am informed that it is at least questionable whether, in the interests of the patients of a hospital, a dis-

ary should be attached to it; furthermore, I am anxious the lady doctors now on their way to Bombay should have ier means of working among the poor than the new hospital afford, owing to the time required for the construction of so ge a building. I beg therefore to offer to put up at once a ilding, to cost about Rs. 20,000, to be used permanently as a spensary for women and children under the charge of lady octors. The conditions I propose are the following:—1st. That Government give a plot of ground for the purpose in the vicinity of the market. 2nd. That the dispensary be called after me. 3rd. The property to be made over to the Municipality or to trustees for the purpose above mentioned. I am, &c.,

JAFFER SULLIMAN.

Bombay, Dec. 4th.

A Resolution was passed by the Committee thanking Mr. Hajee Curreem Mahomed Sulliman for the letter written by him in the name of Jaffer Sulliman, and accepting his offer conditionally on the agreement of the Municipal Corporation to contribute Rs. 6,000 per annum towards the current expenses of the Dispensary, and also on the granting of a site by Government. The Committee bind themselves to maintain the Dispensary for three years, and to call it the Jaffer Sulliman Dispensary for Women and Children. It is expected that there will be no difficulty in regard to the aid desired from the Government and the Municipality, and tha the proposed Dispensary, in a central locality, will therefor shortly be available for use.

It is satisfactory to find also that the Medical Wom movement is making progress in Madras, where it has b proposed by Surgeon-General W. R. Cornish, F.R.C.S., C. that a Hospital for Women should be established by lea native gentlemen with the assistance of Governmen which Mrs. Scharlieb's skill and experience might b ployed for the poorer classes. Surgeon-General C addressed, on Sept. 24th, the following letter on this to the Acting Chief Secretary of the Madras Gove ... he received a favourable reply.

I have the honour to forward, for the conside Government, a printed copy of testimonials obtained Mary Scharlieb, M B and B S of the London Universit lady, as Government are aware, was the pioneer of students in the Madras Medical College,* where she earn esteem and approval of the various professors, and after pleting the course of study designed for women students ceeded to Europe for further study, and very highly distingu herself in the Honour examinations of the London Univer Very few graduates of the London University have obta such honourable distinction as Mrs Scharlieb Mrs Scharl intends practising her profession in Madras and it has seem to me that her great talents and abilities might be turned good account if a hospital for the reception of in and out doo patients of the poorer classes of those sections of native society which, by custom and habit, do not appear in public were established under her supervision and control To meet the objections and prejudices of the classes referred to I am of opinion that to ensure success it would be necessary that the hospital should be officered and administered entirely by female agency From estimates I have made I believe that such an institution might be started and supported at a cost of from Rs 10,000 to Rs 12,000 per annum including the salary of lady physician apothecary rent of building maintenance of from twenty to thirty in patients and all contingent expenses It has often been alleged that the better classes of this community would be only too thankful to have qualified female medical attendants within their reach and I have no doubt that in course of time Mrs Scharlieb will find her professional services in demand amongst those who can afford to employ a medical attendant But from what we know of native society there are probably vast numbers of females of respectable family or caste who while too poor to pay fees are guided by custom and habit, and cannot, or will not, avail themselves of the advantages of the ordinary Government hospitals and dispensaries It is in regard to this class of the population that it seems to me something might be done to utilise Mrs Scharlieb's professional labour I have been and am still in communication with some leading members of native society on the subject of establishing such a hospital In a matter of this kind I feel those who are mainly interested in the establishment of female medical practitioners should take the initiative, and I reason to hope that some definite proposals may shortly be

* Mrs Scharlieb was one of the four students who joined the Madras l College after it had been opened to women in 1875, through the ns of Surgeon General Balfour

ways. I had two bottles of gray powder—one calomel, the other an emetic. A native Christian woman came asking for pills. I gave her as I supposed the emetic, and she went away. Presently several people came rushing excitedly to me exclaiming that the woman was dying. I seized a hat and ran to her house to find her upon the floor rolling from side to side, and finally declaring she had died [illegible]. I found I had given her the emetic. Through the great kindness, however, of the civil surgeon of the station, Dr. [illegible], and the native doctor at the Government Dispensary I soon obtained some rudimentary knowledge which stood me in good stead in common cases, but it was thus strongly borne in upon me that I *must* have an intelligent knowledge of medicine if I continued to live in India. I gave the matter much thought and study as to *methods* [illegible], and so it came to pass that my personal scheme was formulated. . . . I am delighted to see that the standard of graduation is not to be lowered for women. There are no brighter or more intelligent women in the world than the better class women of India. Often in zenana work I have been charmed by their sweet, wise intelligence, and I feel very glad indeed that this new path to honest independence and industry is now opening to them. As the introducer of medicine, however, I should be pleased to see a well organized system of *trained nursing*. There are many women, especially of the humbler castes, who would gladly accept a calling for which women alone are truly fitted. . . . The generous conduct of the native gentlemen of Bombay has received the admiration of all, and even here in America the names of Sassoon, Jeejeebhoy, Cama, &c., are known and honoured; but there are large numbers whose native chiefs have held back—we hope for a moment only—from aiding in their own States the grandest movement of the age in India. They surely will never allow themselves to be outdone by merchants and men of the professions. We have much to hope from Baroda, Gwalior and Indore States, for when they do go into this work they will do it so thoroughly that nothing further will be left to be desired. The interest here among the lady students of medicine is sincere and deep, our professors sharing heartily in it. The need for skilled medical assistance to the women of India is simply terrible, greater far than the uninitiated can be aware of in our more favored lands, and our ladies of the Woman's College of Chicago are heartily with you in all helpful ways.

We are anxious to mention that Miss Bielby, who
entrusted by the Maharani of Punnah with a message

Her Majesty the Queen, expects to have completed her medical course in a few months, and that she will then be desirous of engaging in practice in India. She would like to have an appointment in some large town or in a Native State, where there would be also opportunities of private practice. We have Miss Beilby's authority for stating that she intends in future to confine herself strictly to medical work, without any interference with the religion of her patients. The Committee of the National Indian Association will be glad to receive communications from India in regard to any opening for a medical woman (with a guaranteed salary) in which Miss Beilby's knowledge of native life and habits, acquired during several years' experience in the management of Dispensaries in India, and her acquaintance with Hindustani, would make her medical qualifications of special use among native ladies.

FAREWELL TO MRS. CARMICHAEL BY THE NATIVE LADIES OF MADRAS.

The departure from Madras of Mr. and Mrs. Carmichael is deeply regretted by the friends of education in that Presidency. It will be difficult to supply the blank thus caused in respect to the many institutions which Mrs. Carmichael's unwearied efforts promoted in aid of female education and of cordial relations between English and native society. Our readers will be interested to learn that the native ladies of Madras have very emphatically expressed their sense of her friendliness, and their sorrow at her leaving Madras.

At a meeting held some weeks ago, under the presidency of H.H. the Maharaja of Vizianagram, it was resolved that an entertainment should be given to the Hon. D. F. Carmichael, and that arrangements should be made for his portrait to be painted life size, and for founding some other suitable memorial. Among the speakers at the meeting

were the Raja of Pittapur Raja the Hon G N Gajap
Row Bishop Colgan Raja Sir T Madava Row Hon
Justice Muthusawmy Iyer Mr D S White Mr Schar
the Hon T Rama Row Surgeon Major Keess Mr Streeni
Row, Dr Mohidin Sheriff Khan Bahadur Mr Hammell H
Mir Humayoon Jah Bahadur and Mr P S Ramasaw
Moodeliar A Committee was formed and a subscripti
list was opened to carry out the wishes of the meeting

At the meeting the following testimony was borne by th
Maharaja to Mrs Carmichael's well known exertions in regar
to female education at Madras —

By Mrs Carmichael's unceasing efforts to bring native ladie out of the prison of the purdah system and to remove the gloom of ignorance that envelopes their intellect she has rendered a signal service to the cause of female education in India Accordingly she is loved by all from the Maharanees down to the poorest of the Hindu ladies The Madras Branch of the National Indian Association the Hobart Girls School and other institutions of that nature in the Presidency have thriven and prospered greatly through her able and generous co operation Nothing could illustrate the success of these institutions better than the fact of their being able to send specimens of their work to the ensuing International Exhibition which I think is the first instance of industrial work by Indian women being ever exhibited by way of competition with the work of European nations During the late famine her sympathy and generous disposition actuated her to take vigorous steps for the relief of the poor with a success which is a conspicuous example for the wealthy ladies of our country In that critical time when the measures adopted even by Government seemed hardly able to cope with the magnitude of the famine the measures she inaugurated saved the lives of some five thousand children as the records of the famine will show and as is recorded also in the book of heaven For such sterling deeds a mere public recapitulation is but a poor return But as a proof of their gratitude the Hindu ladies of this city I am glad to hear are determined to do her the unprecedented honour of inviting her o meet them together at a special reception to bid her arewell

The entertainment by native ladies to Mrs Carmichael ferred to in the above remarks took place on December 17 ne following interesting account of the party has been nt to us and we have much pleasure in reprinting th lress and Mrs Carmichael's reply —

Her Highness the Maharani of Vizianagram and the Rani Gajapathi Rao were the foremost in this entertainment, which took place on Monday last, the 17th December, 1883, at "The Mansion," the residence of the Honourable G. N. Gajapathi Rao. The Mount Road from Dent's Garden Hotel up to the entrance to "The Mansion" was illumined with kerosine lamps on posts ten feet apart, while triumphal arches of various shapes, sizes and designs decorated the pathway at intervals. Arches were erected at the commencement and finish of the procession, and at Waller's stables, the Branch Elphinstone Hotel, and General Neill's statue. Flags were put up on the route, and evergreens added to the gaiety of the scene. Festoons of leaves and flowers were also hung across the road. The guests began to arrive at about a quarter to nine, and were received by the Rani Gajapathi Rao, Begum Humayun Jah, Mrs. Muthusawmi Iyer and Mrs. Rama Row. There were in all about a hundred Hindu, and as many Mahomedan ladies present. The number of European ladies was also large. The following address to Mrs. Carmichael was read by the Rani Gajapathi Rao:—

"Madam,—As in a very short time you are to leave Madras, permit us, on behalf of the women of this Presidency, to approach you with this address, and to show the lively sense we entertain of your good work amongst us in past years. The society of the Presidency necessarily had many claims on you; and while we have heard in our own homes how much your society owes to you, we cannot help expressing our admiration that you should still have found time, not only for doing innumerable benevolent acts, but for striving to improve the condition of the women of India. The good work you have done will live for ever in this Presidency, and you have ever been the well-wisher and kind friend of all around you. The schools will miss you, those more particularly for the education of Hindu and Muhammadan girls, such as the Hobart Muhammadan Girls' School and His Highness the Maharajah of Vizianagram's Girls' Schools. The Orphan Asylums of Madras will miss you, for you have ever taken a warm interest in the unfortunate children who fill them. Above all, the orphans left by that fearful calamity—the famine, will miss you; for you have untiringly laboured, not only to save their lives, but also to train them up to be useful members of society. There will be real grief among those who were the recipients of your private charity, and on the part of those who need help to make their way in the world. We, however, are under special

obligations to you We shall never forget your work nection with the National Indian Association how t your receptions, which it has been a real pleasure to attend, you encourage us to recognise the obligations society has on us Nor can we forget your kindness an trouble to which you must have been put, in personally app ing at public places with native ladies, doing your utmos enable them to overcome their shyness More we shall not lest we weary you We may, however, assure you that yo name has become a household word amongst us and in teachin it to our children we encourage the hope that they will rememb it as the name of a beneficent English lady and that they wil strive to imitate you, in however humble a way Thus your life amongst us may form an epoch in the history of the women of this Presidency, and we earnestly trust that the good work you have begun will be continued and bear rich fruit in the future In saying farewell we wish you a pleasant voyage and pray that the Author of all good may prolong your life and that of your good husband and that the choicest blessings of Heaven may attend you both"

A Tamil address was also read by Miss Mutusawmi Iyer, and a Telugu address by the Begum Humayun Jah The English address was excellently engrossed on vellum by Mr R Baldrey, and a model of a casket in course of preparation, was exhibited On the address Mrs Carmichael is represented as standing in the midst of a famine camp consisting of destitute orphans, and distributing rice to them

Mrs Carmichael replied as follows —

"Ladies,—The address, which you have just read to me, as filled me with gratitude I do not indeed deserve the raises you have so kindly lavished on me

"It is but little I have done, but let me assure you that ve become your friend, and to have rendered some sma istance to my sisters in the East, has been a great happines me The presence, this evening, of so many Indian ladies, fferent castes and creeds assembled to bid an affectionate ell to an English sister, is, I believe, an unprecedented , one, which our Gracious Queen, the Empress of India, f—whose heart beats so warmly for the women of India— ar of with deep interest and satisfaction

here would have been no advance, dear friends, in the have endeavoured to effect without your confidence lish woman must hold out her hand and gently lead her ster forward, step by step—Indian ladies must f

was illuminated with the electric light, and the grounds presented a most brilliant and cheerful appearance. Refreshments were provided for the European guests by Monsieur D'Angelis, and separate refreshments for the native ladies. A very successful pyrotechnic display brought the entertainment to a close. Among those present were the Princess of Arcot, Lady Turner, Mrs. H. E. Sullivan, Mrs. Kindersley, Miss Kernan, Miss Gell, Mrs. Hutchins, Mrs. Cornish, Mrs. Ramiengar, Miss Chentsal Row, Miss Master, Mrs. Grigg, Mrs. Keess, Mrs. Brander, Mrs. Bashyam Iyengar, Mrs. Ragoonatha Rao, Mrs. Ramasawmy Chetty, Mrs. Subbramanier, Miss Mir Ansuradin Sahib and others.

The brilliant and cordial reception in honour of Mr. and Mrs. Carmichael, on 18th Dec., at the Banqueting Hall, will long be remembered, and it was another proof of the esteem in which they were held.

IMPRESSIONS OF BURMAH AND THE BURMESE

The visitor to Burmah who has formed any idea of country and people from the geography books of a few y ago will find the reality very different from his preconce notions. The writers of these books usually spoke of Bu "Further India"; and having given a name to the co emed only anxious to justify it in their description n no other ground can one understand the persistent ication of Burmah with India.

As a matter of fact the two countries and their are strikingly dissimilar—the former as much in scenery and architecture, both ecclesiastic and lay latter in appearance, habits and character. And judging from my own experience, I shall best give general idea of the country and people by sayin *not* like India.

First, then, to mention an essential differe climates. The rainy season in Burmah, lastin longer than in India, prevents the country ev parched and dry as India becomes in the dry to see this sunny fertile land in its most b one should visit it towards the close of the which lasts from April to October; then it

luxuriant emerald dress, ornamented with the bri... blossoms of the numerous flowering trees which are the... bloom, and one may view the beauties of the country u... clear skies (almost an impossibility during the earlier p... the rainy season, owing to the frequent heavy rain, fogs a... mists) by the light of a glorious sunrise or sunset—both which are most gorgeous at this season.

Then in the place of the white stone houses of India w... find mahogany-like structures *i.e.* bungalows built of th... dark teak wood of the country. One's first idea that such dark looking houses must be gloomy and depressing, soon gives way to the conviction that they are in style and material just suited to the country—the dark teak wood neutralizing the glare of the sun, which, owing to the clearness of the atmosphere, is intense, and most readily losing the heat absorbed during the day, so that the inmates generally enjoy a cool night without the aid of punkahs when the evening breeze, which we are always sure of in Burmah, sets in. Then the pagodas, which take the place of the temples of India, give out the sweet music of their numerous bells, tinkling in the breeze.

The Burmese have been called the "Irish of the East," and that the comparison is in general points a good one must strike all who have the opportunity to observe these light-hearted, high-spirited, proud, reckless, yet dreamy beauty-loving and work-hating people.

From this description all who know India and the Hindoos will at once see how essentially the Burman differs from the earnest, thoughtful, industrious native of India. But though the Burmese lack the perseverance and the power of earnest concentration which make the work of education in India so encouraging, they are by no means wanting in intellectual capacity, and when they choose, for a special object, they will devote themselves with unwearying application to study.

This is particularly observable in the women, who are undoubtedly the more energetic and enterprising (to say the ...st) of the sexes in Burmah.

One of the first things which strikes the visitor who ...es to Burmah from India is the liberty enjoyed by Bur... women, who, of all ranks walk in the streets unveiled; ...are generally most gaily clad and have their hair taste... decorated with natural flowers.

Amongst the lower classes the woman does most of the tdoor work, the men frequently staying at home and per-orming the domestic duties which in most lands are left to he women; while in the higher classes she is ever the honoured adviser and coadjutor of the male heads of the family—the merchant and the mengyee invariably taking his wife into council concerning all important transactions. In short, women in Burmah have immense power and influence in all circles. And I am convinced that the improvement of the national character must come largely through them if at all.

Feeling this so strongly, I have often regretted that so little was being done for female education in Burmah. While there are now several really good schools or colleges—Government, S.P.G., Roman Catholic and Baptist—for boys and men, little or nothing has been done for advanced female education. There are some excellent elementary and industrial schools belonging to the Ladies' Association of the S.P.G., to the Baptist and Roman Catholic Missions, which are doing a great work in their way: but there is much need of schools for the higher education of the women. These schools should have scholarships attached to them, and they should supply a liberal, elevating and refining education—in which some of the accomplishments of Western ladies, such as music, drawing and fancy work should have a prominent place. So tha the women of Burmah, retaining (as they certainly will) the personal influence with their countrymen, may still be hel meets for them, having sympathy with the higher tastes a aspirations which they form. Indeed I have no hesitation saying that I believe until such advantages of higher cult are accorded to the ladies of Burmah the education of other sex will be barren of any really thorough or las good to the country, remaining merely, as it is now, a ciated as the means by which a boy may get a genteel and "good pay."

That my estimate of women's influence in Burma of its recognition, though with good-naturedly satirical ance it may be, is not a false or exaggerated one, a know the country, its people and literature will allov sojourner amongst the people sees practical proofs, of very amusing nature, of the fact in all grades of soc the Palace, whence every edict that goes forth is (r

wrongly I do not presume to say, and the justice or inju… of the charge does not materially affect the argument) p… larly attributed to the Queen's influence, in official mercantile circles, where the people exhibit a const… anxiety to propitiate by gifts and polite attentions the fa… and good offices of the governor's wife, merchant's wife, & and so downwards wherever advantage may be hoped for injury feared Many proofs of the popular recognition … this feminine influence as a matter of course and of it… systematic and general utilization by the people have come under my notice One such circumstance, interesting in its simplicity, and which illustrates not only this point but also Burmese female character itself, I will here record —A young man who had completed his school course with great credit and won golden opinions from his superiors for his high moral character as well as for his mental powers had a good post as assistant to a Deputy Commissioner involving charge of a distant sub district offered to him To the surprise of all he, after time asked for consideration respectfully declined the appointment begging instead for a (less responsible and much inferior) post where he would be under the immediate notice of a well known and respected officer When pressed to give his reasons for such an unlooked for decision he said he acted under the advice of his mother and mother in law, who considered that the post would be one of too great peril for him For they said if *he and his wife* (the young couple were aged respectively 21 and 23—the wife, as often in Burmese marriages, being the elder of the two) did withstand the bribery to which they would inevitably be exposed and firmly and indifferently administer justice, no one would believe they had done so! And he therefore, by the advice of these good ladies, begged that he might be placed where he would gain experience and establish a name under an older man of known integrity

That the ladies are by no means unconscious of or slow … use their influence I need not say. That their power is al…ays exercised for good and on the side of right and justice …ieve to say I cannot assert, nor can such unimpeachable …duct be expected until they are taught higher and nobler …ves of action than they at present know But I have … been struck to observe the ready, clear and correct …ment which a Burmese lady would bring to any matter

of business or point of dispute; and I have generally with pleasure observed a real desire, both instinctive and conscientious, in such cases to do "the right thing." Alas! that I must also say I have, too, seen these right intentions overcome by very selfish considerations. Such considerations however are oftener family than personal. For the Burmese woman has very strong affections, especially for her children, for whose sake she will risk everything. I have known cases of most unselfish devotion to family interests: where a young wife has worked cheerfully for years, selling in bazaar, and unaided performing all the laborious work it entailed, in order to support her family, including old parents as well as her children, and keep her husband at school and college, where he might fit himself to take a post in which he would condescend to work for his family; or, as they would think, might do so without loss of prestige! For the Burman has not been educated to see the dignity of all honest labour. He would much rather hold a clerkship with small salary—so he kept his hands soft and could wear his silken dress, than manfully exert himself to win the competence he might command by using the physical strength with which nature has gifted him. But I believe that this false pride and puerile vanity will in time wear out before sounder and nobler Western modes of thought and grounds of action.

The Burman is proud and sensitive; he piques himself on his courtesy and polish and general correctness. He has a high opinion of the Englishman, and has adopted many of his habits and customs—not all with advantage perhaps. But one of the best effects of his admiration and imitation is seen in the greater respect and consideration with which the Burman has learnt to treat his countrywomen. They now receive, outwardly at least, some marks of courtesy and kindly attention, as of the stronger to the weaker; attentions which the British gentleman (always chivalrous in the best sense of the word in his treatment of women, I must maintain, in spite of the charge of lack of general courtesy so often brought against him by his Continental neighbours, owing to his impatience of conventional courtesy) most scrupulously pays himself to all women and exacts on their behalf from all others of his sex over whom he has any influence, not only towards English ladies, but to all women in the East.

A Burman in Lower Burmah may now be seen walking side by side with his wife or grown up daughter, assisting in carrying her wares from bazaar, &c and even holding an umbrella ove[...] rain (either of which *may b*[...] instead of as *a few years*[...] *walking before* in lordly gr[...] indifferent to the fatigue of any such female relative who, as in duty bound, would walk behind him often heavily laden and unprotected from sun or rain however severe It is true that *the proverbs of the country chiefly the sayings of Gautama* are not always flattering to the ladies and that the Burman will point to them generally in good natured raillery, as proving the innate naughtiness of women and the danger of giving them much learning or power of any kind But the first fact at least proves the Great Teacher's appreciation of the feminine capacity and for the other—I have often been amused to notice how a Burman when he seriously (*i e* as seriously as a Burman does anything) quotes these proverbs explains how his own female relations especially mother or wife are exceptions to the unhappy rule

That the reader may have some idea of the authorized religious view of feminine character I will quote a few of the Buddhist proverbs on the subject —

1 "Women act with the quick movement of lightning, with the cutting sharpness of weapons with the rapidity of fire and air"

2 All rivers are crooked, all forests are made of wood, all women, going into solitude, would do what is evil"

3 "Women's appetite is twice that of men, their intelligence four times and their desires eight times"

4 "Of all beings woman is most excellent, she is the chief of supporters"

It is evident from these maxims that the Sage (Gautama) credited the ladies less with principle than ability

Yet I still hold after several years close observation of the national character the opinion I early formed of my Burmese sisters that they possess the traits of a fine type of womanly character—veneration for all things great and good irrespective of country or people, admiration for truth honesty and courage, sound judgment and business capacity, indefatigable industry, though it must be in pursuit of a

congenial object or for the advantage of husband or children. Add to these traits a bright and cheerful disposition, with a mind at once intelligent and religious, and I think I must be allowed to have given good grounds for my conviction: that by the higher and more general education of the future wives and mothers of Burmah (provided that education be of the right kind) the national character will best be raised.

While the women hold education in little esteem it will never become a power for good in the country; when they are brought to see its value they will spare no effort to secure its advantages for their children. Then, in a few generations we may hope to see the relative positions of the sexes more in accordance with the laws of nature and civilization: the man showing the manly energy which is now so rare, and the woman willingly vacating the masculine position she now of necessity takes, for the more feminine duties of life she would gladly content herself with were it not that the indolence and false pride of her male relatives compel her to go out and do their work in the world.

One of the first and most desirable results of this improved arrangement of society would be, I believe, a higher sense of morality, purity and propriety on the part of the women, and the consequent prevention in the future of a large amount of evil which the lack of these virtues in the past has caused.

But here I would explain what I have before hinted: that the education to be so effectual for good must be of the right kind; such as, to use the definition of an early writer on this subject, "tends to develope and bring into action the faculties most requisite in the work of life, and at the same time gives such a direction to and exercises such a control over the inherent principles of our nature as is essential to the happiness of the individual and of society." A definition which, I cannot help thinking, would, if acted on during the last few years of educational activity in England, have directed the "march of intellect," to use a hackneyed phrase, in far more profitable paths than it has followed, and would have made the movement more productive of the good intended by its earnest promoters.

S. L.

BOOKS ON EDUCATION

We propose to indicate occasionally for the information of those of our readers in India who are specially interested in education the names and contents of such new books as are adapted for use either by teachers or in schools and as appear to deserve special notice

Foremost among works relating to the philosophy of education stands *The Theory and Practice of Teaching* by the Rev Edward Thring (Cambridge University Press 6s), a thoughtful and suggestive book by one of the foremost head masters in England, who has for many years presided with remarkable skill and success over the great school at Uppingham So far as the actual subjects of instruction are concerned all the counsels and experiences contained in this book relate to language, and particularly to Latin and Greek the author s own special province of instruction But in regard to the methods by which young minds are to be developed and brought under right influence and the spirit in which all school-work ought to be done the work is of far wider application and cannot be read without profit by teachers of any class, whether engaged in private or secondary instruction in schools for boys or in those for girls.

A less ambitious book, but one drawn from a wider experience, and still richer in practical suggestion is the little work entitled *Hints on Home Teaching*, by the Rev Edward Abbott, D D Head Master of the City of London School (Seeley & Co 3s) No teacher or parent could read this book without feeling stronger and better able to fulfil his duty The author never loses sight of the fundamental difference between teaching and training, between the impartation of particular facts and truths, and the formation of *a right character and of intellectual habits* His observations on discipline, and on the early teaching of language and arithmetic, are especially pregnant and valuable

Professor Simon Laurie has reprinted his useful little book *Primary Instruction*, in relation to education (Edinburgh James Thin) His main object is to show "that the aim of the primary school is ethical, and that the limitations under which the primary teacher works are when properly under-

stood a help rather than a hindrance." This main purpose is worked out in detail through a very careful discussion of the chief lessons and employments of an elementary school, and with many illustrations of the most approved methods of teaching.

Dr. C. H. Schaible's *Seeing and Thinking* (W. Sonnenschein & Co. 3/6), is a well-intended and on the whole successful effort to formulate a course of elementary lessons and exercises introductory to grammar composition and logical analysis. The theory of the book is that pupils should from the first be encouraged to observe and compare the objects which surround them, *and to tell what they see.* The making of short sentences by the pupil himself, in illustration of each of the various grammatical and logical distinctions which have to be taught, is, in the author's view, preferable to the copying and manipulation of ready-made sentences, however good. The book not only contains a large and ingenious variety of simple exercises in thought and expression, but is well calculated to suggest to a good teacher many other forms of exercise such as he could invent and supply for himself.

Another book in which the same general principle is illustrated in connexion with the training of infants is the *Illustrated Manual of Object Lessons*, by Henrietta and Wilhelmina Rooper (W. Sonnenschein & Co. 3/6). It contains hints for lessons in thinking and speaking, adapted for infant schools, kindergartens and nurseries, and is mainly founded on the German work of Dr. Wiedermann. The authors evince much sympathy and freshness of mind in the manner in which they handle little conversational lessons on familiar household objects and the phenomena of life. They carefully avoid the pedantry which so often encumbers the "object lesson" with the names of qualities and other abstractions; and they attach special importance to a method of questioning, which, instead of satisfying itself with answers in single words, insists almost in every case on obtaining from the scholars entire sentences by way of answers. This is after all the only way by which a teacher can satisfy himself that what he says is actually appropriated by his pupil; and the authors of this book have done well to emphasise thus the importance of a practical rule which is too often overlooked.

The new requirements of the Code of Regulations of the English Education Department have stimulated the production of a great number and variety of reading-books, especially in the departments of history, geography, and poetry adapted for recitation. A detailed examination of these would occupy too much of our space, but it may suffice to say generally that the elementary reading books of Nelson's Royal series of Messrs Chambers the Granville series of Messrs Burns and Oates, of Messrs Blackie and Griffith and Farran (1s to 2s), are among the most attractive and useful which have yet come under our notice

Those of our readers who attach importance to the elements of economic science as a branch of popular education, or who have read the writings of the late Mr William Ellis on that subject, will welcome the publication of Mrs Fenwick Miller's *Readings in Social Economy* (Longman & Co 5s), in which some of the simplest elementary truths respecting capital, labour, wages, thrift and the conditions of industrial success generally, are set forth in a clear and attractive form In the hands of a thoughtful teacher each of these reading-lessons will serve as the basis for much valuable questioning and illustration, and is well calculated to set scholars thinking about the social laws which so largely influence their own well-being

Mr William Lant Carpenter B A, B Sc, has published, with some additions, under the title *Energy in Nature* (Cassell & Co 3/6), the substances of a course of six lectures which he has delivered under the auspices of the Gilchrist Educational Trust. The subjects are matter and motion, force and energy, heat, chemical attraction, electricity, magnetism, and energy in organic nature The author shows his hereditary interest in the pursuit of science and in the spread of popular education, and has been very successful in presenting some of the latest results of physical investigation in a clear and interesting manner The lectures have proved in many places most stimulating and acceptable to large audiences of working men, and their re-publication in this attractive form, with ample and telling illustrations, will be of great service to teachers of science

The National Society has done wisely in inducing Sir John Lubbock to re-publish in the form of a reading-book,

under the head *Chapters in Popular Natural History* (National Society's Depository. 1/6), the substance of some of the author's well-known speculations and experiments in regard to insects and wild flowers. The book is arranged as a reading book for use in the advanced classes in elementary and higher schools, and is well calculated to awaken in young readers a keener and more observant interest in familiar objects and in the common phenomena of life.

THE ORIGIN OF THE INDIAN ALPHABET.

Abstract of a paper read at the meeting of the Sixth Oriental Congress, held September, 1883, at Leiden, by Robert Needham Cust.

Mr. Cust, in his desire to narrow the question, presents four postulates to prove the *possibility* of the derivation of the Indian alphabetic system from the Phenician.

I. That at some remote period the Phenician written character was derived from the Hieratic form of the Egyptian Ideographs of the Old Empire, notably the Prisse Papyrus in the National Library, Paris.

II. That the Phenician Inscription of the Moabite Stone is the oldest monument, with a definite date, of pure alphabetic writing, and dates back to the ninth century before the Christian era.

III. That the alphabet of that Inscription is a complete and highly elaborated one, evidencing a long and established usage, and is considered by many to be the parent of every other form of alphabetic writing in Europe or Asia that exists at the present moment.

IV. That there has existed from time immemorial commercial intercourse by land across Persia and Afghanistan, and by sea from the Persian Gulf and Red Sea, betwixt Western Asia with India in its fullest geographical extent.

He argues the *probability* of this derivation thus:

I. That the copious and garrulous Indian literature, committed to alphabetic writing from a date anterior to that of Alexander the Great, has given no account of its growth and sought for no explanation of its origin.

II. It cannot have sprung into life fully developed, and there is no trace anywhere in India, where Inscriptions are freely used, of any gradual growth.

III. The general resemblance in system of the Indian

alphabet with those of Europe and Asia, which are undoubtedly of Phenician origin, is striking, and points decidedly to a common source, there being no pre existing necessity of one—and only one—system of representing sounds by symbols, and no likelihood of the derivation being the other way, from India westward

Other points of evidences bearing on the question are —

The allusion in the book of Esther (viii, 9), "Unto every province according to the writing thereof," from "India to Ethiopia" Varied systems of writing were therefore familiar facts to all at that time

At the time of Alexander's invasion of India, B C 327, the art of writing for private purposes was known there, the Greek historians mention the material used, strips of bark and pieces of linen, but say nothing about any radical difference between their own system of writing and that of India

No Indian writing of the Vedic time has been preserved

The earliest writing that has survived is that of the Asoka Inscriptions B C 253—60 The language is Pali, one of the Prakrits, the first stage in the decomposition of Sanskrit, and the parents of the great modern vernaculars of Northern India The character used in these Inscriptions is magnificent and highly developed Besides being used in the Neo Arian, this form of writing has been borrowed and adapted to the Dravidian languages of Southern India the Tibeto Burman group, and the languages of the Indo Chinese Peninsula, it also crossed the sea to the islands of the Indian Archipelago

Of the ten important Inscriptions one only, in the Peshawar district, is distinct in character, and the writing is from right to left being of a cursive Iranian type, which has been traced to an Aramaic original, the language is a dialect of Pali, and the matter is the same as that of the other Inscriptions

The South Asoka character is written from left to right, as is the case with the modern Indian alphabets, and also with the Himyaritic and its descendant the Ethiopic Internal evidence proves that the alphabet did not originally contain a sufficient number of signs, and leads us to believe that this alphabet was an alien one, adapted to express the peculiar Indian sounds New signs had to be made by differentiating some of the old ones to express the cerebral sounds

This seems to be all the evidence forthcoming The late Mr Burnell had contributed his convictions on these points

I The art of writing in India is of a later date than that of the Moabite Stone The great Sanskrit Poems were orally handed down The appearance of prose commentary marks the date of the introduction of writing

II. There is no trace in India of more than one alphabetic system, nor of any elaboration or gradual growth of ideographs or syllabaries.

III. No Arian or Dravidian nation ever invented an alphabet, and the probability is that both the Asoka alphabets came (by different routes) from Western Asia.

There are three possible sources. I. It might have been introduced by Phenician traders. This is especially unlikely and may be rejected, for Phenician communication with India had ceased too early to accord with the rest of the facts. II. It might have come by the Persian Gulf, derived from an Aramaic used in Persia. This seems to have been certainly the case with the North Asoka character, but that of the South presents much more serious difficulties. Mr. Burnell is disposed to favour this alternative, notwithstanding the fact that the existence of this Aramaic character has not been conclusively evidenced. However, a recently-discovered Babylonian tablet in the British Museum may supply the missing link in the evidence. III. The third hypothesis is that it is derived from the Himyaritic alphabet of South Arabia by the Phenicians and came to India by the Red Sea. This idea was started by Weber and has been urged by Isaac Taylor and Lenormant. There are points of likeness between the Ethiopic, an avowed descendant of the Himyaritic, and the Asoka, greatly worth noticing.

The objections are, that culture, religion and all arts have in India proceeded from North to South, and that the proved existence of this Himyaritic branch of the Phenician alphabet is not early enough. Perhaps if Southern Arabia could be explored earlier Inscriptions might be found. The matter will probably never be very conclusively proved, but on the whole Mr. Cus leans to the third hypothesis.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

II.—THE GIRLS' HOME CERTIFIED INDUSTRIAL SCHOOL, 22 AND 41 CHARLOTTE STREET, PORTLAND PLACE, LONDON.

The Institution which we describe this month is one of many Homes now established in England for the trainin destitute children, who might otherwise fall into crime. It i a small scale, but that point is one of special advantage personal influence and the supervision of individual char

are much more possible when the numbers are small than in large schools The promoters of this Home aim at encouraging a family relation among the inmates, and thus to draw out those dormant feelings which always have a powerful effect in leading neglected children into right ways, and in helping them to become well conducted members of society The family constitution of the Home is also of benefit in regard to the domestic work which the girls are taught, and which is to be their means of support in after life Instruction in household duties of a varied kind is more easily arranged for a few than for many Indeed in large schools the discipline will not generally allow of individual training of this kind Altogether this unpretending little Home is well worth notice and study It was one of the institutions which owe their origin to the wise sympathy and large hearted principles of the late Rev Frederick Denison Maurice, whose interest in social progress was so marked and so genuine

The Hon Sec of the Home Miss Bell published not long *ago an account of the Girls' Home* and we *extract from that*
its daily life and aims —
n ordinary looking house,
which are the words 'The Girls' Home,' in white letters The door having been opened you find yourself in a small hall, there is a door at the further end facing the street door, and another to the left We will go first into the 'parlour,' the room to the left A photograph of Mr Maurice is over the chimney piece, on one side is the Government Certificate of the 'Industrial School,' on the other a copy of the first prospectus of the Home framed, a large press is in the recess at the left of the fireplace, and at the right is an office table on which are writing materials and the visitors' book in which you will write your name before you leave There are bookshelves against the wall above the table, full of books given for the use of the girls, on the walls are a few engravings and photographs of some of the early friends of the Home A round table, a few chairs and a small sofa make up the rest of the furniture The carpet and the tablecover are green, the sofa is covered with a small patterned dark cretonne, the chairs are cane, there is one leather easy chair, the curtains are of unbleached calico with a border of red twill A small piano given by a kind friend helps to enlighten the evenings

"Now, let us go to the work room, this has two large windows, and a glass door opening into the play ground There is a canary in a cage in one window The walls of the room have been decorated by the Kyrle Society Above the dado is a border two feet deep of pale blue cloth, with a design of wild

flowers painted upon it; and above this, on the wall, are six paintings on panel in sepia, representing reaping, gleaning and other rural scenes; on the wall facing the windows, and above the wild flowers, are verses by Mrs. Hemans, painted clearly on wood; and over the chimney a lovely sketch of a branch of apple blossom, and two little pictures, of a child crying for the moon and a girl watching a bird flying home.

"Upstairs is the school-room, or rather two rooms with folding doors; the largest has three windows looking into the play-ground, the other one large window, so that there is plenty of light and air. There are capital large maps on the walls, a clock over the chimney-piece, a set of bookshelves and cupboard for the slates, &c., a blackboard in swing frame, a small table and benches with backs, and desks complete the furniture.

"Above these rooms is the Matron's bedroom, in which is a bed with neat chintz furniture, and two little cots, each with the name of the little one who sleeps in it, and the usual bedroom furniture. The room has two doors, one opening on to the landing, the other into a large room with eight little beds along the sides, each with the name of its occupant, and along the centre of the room is a washing-stand with eight basins, mugs, and each girl's tooth-brush, flannel, &c., and a towel rail with pegs on which hang each girl's towel. There are two similar bedrooms above. The basins are all of white crockery, and sometimes a *new* girl will make a terrible smash emptying her basin, or perhaps in pulling the bedclothes off with a flourish to make her bed she will sweep down a couple of beds. This is very provoking, but we think it better a girl should learn in the House how to handle breakable things, than to have enamelled basins and tin mugs which can be knocked about, and so when she goes into service have to learn on the crockery of her mistress.

"Now we must go quite to the bottom of the house. There is a staircase from the hall, which has on the one side a thick glass wall, so that it is light. Turning to the left, at the foot of the stairs, is the kitchen with its large window opening into the area. There is a closed fireplace (kitchener), a dresser and shelves, with a good display of white plates, dishes, mugs, soup-basins, and bright tin dishcovers, saucepans, &c. Pussy is probably sitting by the fire, and some savoury soup, or a stew, is in process of cooking, for I am supposing this is the morning, and the young cook has scoured the floor, and is preparing to dish up the dinner, which will be served at one o'clock. Some of the girls dine in the kitchen, the larger number dine in the work-room.

"Leaving the kitchen, we go into the stone passage, also well

lighted, half the passage is partitioned off with a thick glass screen behind which is a dressing room for the girls to use in the middle of the day, as it would not do to allow them to go up to the bedrooms whenever they wanted to wash their hands, and here they change their frocks in which they do their rough morning work, and make themselves tidy to sit down to needle work or lessons The other side of the dressing room is also of glass with a door opening into the laundry, so that the girls can be seen at work with the laundress ironing and folding and mangling Everything is arranged to give as much light and air as possible The washhouse is entered further along the passage, it is underground, and lighted and aired by a skylight and ventilator

"No 41 is a smaller house than 22 but is arranged in much the same manner There is a pretty little drawing room which the girls feel it quite a privilege to have charge of The work room has pictures on the walls but it is not so artistically decorated as the room at 22 In this house Mrs Pearson, the *Superintendent, her husband her little boy and sixteen girls* live Breakfast is at eight o clock twice a week this is oatmeal porridge and milk on other mornings bread and dripping, or bread and treacle, and cocoa On Sundays tea or coffee Dinner at one, with as much variety as can be given with economy On Sunday all the inmates of each house dine together, which brings on the family feeling very pleasantly

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one does not know her letters making the arrangement of classes very difficult It takes a few days for a girl to get accustomed to the novelty
the *custom* to
ashamed of
touching to se
poor girls come in so used to what is coarse and bad that they do not feel as those who have been brought up would, so when we see the colour rise, even before a reprimand is given, we look *upon it as a most hopeful sign We have some girls whose* good influence is of great value, who would scorn anything underhand or deceitful Nothing in the house is locked up but money, and of this as little as possible is kept in the house Our principle is to place confidence in the girls, for without this they would never prove trustworthy Occasionally, girls who have been with us but a short time take sugar or a bit of pudding but for very shame this is soon given up One girl who used to be very troublesome in this way, was by way of

flowers painted upon it; and above this, on the wall, are six paintings on panel in sepia, representing reaping, gleaning and other rural scenes; on the wall facing the windows, and above the wild flowers, are verses by Mrs. Hemans, painted clearly on wood; and over the chimney a lovely sketch of a branch of apple blossom, and two little pictures, of a child crying for the moon and a girl watching a bird flying home.

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lighted, half the passage is partitioned off with a thick glass screen, behind which is a dressing room for the girls to use in the middle of the day, as it would not do to allow them to go up to the bedrooms whenever they wanted to wash their hands, and here they change their frocks in which they do their rough morning work, and make themselves tidy to sit down to needle work or lessons The other side of the dressing room is also of glass, with a door opening into the laundry, so that the girls can be seen at work with the laundress ironing and folding and mangling Everything is arranged to give as much light and air as possible The washhouse is entered further along the passage, it is underground, and lighted and aired by a skylight and ventilator

"No 41 is a smaller house than 22, but is arranged in much the same manner There is a pretty little drawing room, which the girls feel it quite a privilege to have charge of The work-room has pictures on the walls, but it is not so artistically decorated as the room at 22 In this house Mrs Pearson, the Superintendent her husband her little boy and sixteen girls live Breakfast is at eight o'clock, twice a week this is oatmeal porridge and milk, on other mornings bread and dripping, or bread and treacle, and cocoa On Sundays tea or coffee Dinner at one, with as much variety as can be given with economy On Sunday all the inmates of each house dine together, which brings on the family feeling very pleasantly

"Th ... Some-times ... one of twelve ... he elder one does not know her letters, making the arrangement of classes very difficult It takes a few days for a girl to get accustomed to the novelty of everything about her but she soon sees it is the custom to be polite and not to use bad language, and she gets ashamed of being dirty and untidy It is cheering and also touching to see the first blush at anything wrong Some of our poor girls come in so used to what is coarse and bad that they do not feel as those who have been brought up would, so when we see the colour rise, even before a reprimand is given, we look upon it as a most hopeful sign We have some girls whose good influence is of great value, who would scorn anything underhand or deceitful Nothing in the house is locked up but money, and of this as little as possible is kept in the house Our principle is to place confidence in the girls, for without this they would never prove trustworthy Occasionally, girls who have been with us but a short time take sugar or a bit of pudding but for very shame this is soon given up One girl who used to be very troublesome in this way, was by way of

experiment put in charge of the kitchen and larder. From that day she never touched the food, nothing was missing; she has been cook for some time in her turn, and promises to become a good faithful servant.

"The little girls walk in the park and play there every morning. The elder ones are out some part of nearly every day, and all have play and swing in the play-ground. Everything is done to make the Sunday pleasant.

"This Home has existed seventeen years. It is visited annually by a Government Inspector and by one from the Reformatory and Refuge Union, both of whom accord high praise to the progress made by the girls. The amount of industrial work done in the Home increases yearly, yet the Secretary is able to say, in the Report for 1882, 'The schooling, as is seen in the reports of the Inspectors, has not been neglected;' nor have the play hours been abridged, which goes far to prove the truth of Mr. Maurice's words in the first prospectus of the Home, that 'Where lessons in the business of the housemaid, the parlourmaid and the cook, and in all kinds of needlework, are combined with lessons in reading, writing, arithmetic, singing and in the Scriptures, the lessons are more prized and better remembered, and the School becomes a better preparation for life.'

"An annual visit to the sea side is effected, and the anniversary day is observed as a festival, on which those who have distinguished themselves by good conduct receive some mark of recognition."

There is no voting system in connection with this Institution; every application is considered by the Committee simply on its own merits. The Home is expressly for the homeless. The average number of girls is 43, the average age 12¾ years, the majority of the girls, however, are under ten.

The Home receives grants-in-aid from Government, the School Board for London, and the Reformatory and Refuge Union. A part of the expense is met by the industrial work done, and by the sale of fancy and other work presented by ladies to the Home. The remaining portion is met by subscription and by donations of money, clothing and many other articles.

THE HOBART SCHOOL, MADRAS.

In 1875 the education of Mussulman girls was made a practical subject of discussion at Madras, and a warm interest was taken by Lord and Lady Hobart in the movement then

started for establishing elementary schools for girls of the Mahommedan community, in which they would be taught their own language and all kinds of needlework A school was opened in that year by the Committee and was called the Hobart School It appears from the latest Report to be making fair progress and the Committee seem to contemplate establishing another school on the same plan at Triplicane, Madras The present head mistress of the Hobart School, Miss Cripps, has greatly improved its order and discipline, and she has now qualified in Hindustani, which adds to her efficiency The number of girls in daily attendance was seventy five It is satisfactory to find that one pupil has been considered competent to be employed as an assistant in the school The institution appears altogether to have been making a fair and steady progress A part of the work done by the children is sold to meet expenses, and the Committee hope that when necessary the pupils may use their proficiency with the needle as a means of livelihood The importance of continuing the education of these Mahommedan girls after they have left school has been fully recognised by the Committee and in concert with the Madras Branch of the National Indian Association they are making arrangements by means of which Miss Cripps will have time for visiting the former pupils at their own homes and imparting to them further instruction The school is under Government inspection and receives about Rs 1 100 as a grant, and Mary Lady Hobart has contributed Rs 10,000 the interest from which now furnishes about twelve per cent of the income of the school Their Highnesses the Princess of Tanjore and the Dowager Maharani of Vizianagram have also given liberal support to the institution H H the Prince of Arcot has promised to found a scholarship in the school tenable for five years

The funds have, however, often been insufficient but Captain Awdry, who undertook the treasurership in 1881, has made special exertions to obtain more subscriptions, and he has succeeded in enlisting the sympathy of some influential Mahommedan gentlemen in the school, and the present financial position is therefore improved Three pupils of this school received prizes for needlework in the Needlework Exhibition of the Madras Branch of the National Indian Association as follows Nezih Nessa Rs 10, for white Indian embroidery, Azeeza Bi, Rs. 10, for crewel work, Kathi Ja Bi, Rs 10, for Indian gold embroidery Mrs Carmichael had lately acted as Secretary of the Hobart School, and she took great interest in its progress

SHORNALATA: A TALE OF HINDU LIFE.

BY TARAK NATH GANGULI.

Translated for this Journal by MRS. J. B. KNIGHT.

(Continued from page 42.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XXVIII.

VARIOUS MATTERS.

Progressing constantly in wealth, Sasibhusan had now become ruler over everything in the house of the Babu, whose faith in him was boundless. He might now have been called the Zemindar. The Babu was satisfied so long as he obtained money for luxury and wine. But in this world there is no such thing as unmixed happiness. Sasibhusan had attained a high position, but that position was not free from thorns. The office clerks who had formerly been anxious to see Sasibhusan attain that elevation, now sought the means whereby he could be deposed from it. Under the previous Dewan the clerks had had no facilities for taking bribes, nor had they been able to cease from work and indulge in idleness at pleasure. They had thought that Sasibhusan being one of themselves would, if he were made Dewan, give them these facilities. But Sasibhusan having become Dewan they found their condition in no way improved, they were in no less fear of him than of the former Dewan. So they were unanimously resolved to bring about his downfall. Clerks, accountants and cashier assembled to concert their plans, many were proposed, but to none would all consent. At length one of them, a writer named Ram Sundar, said, "The Babu has become almost imbecile from constant drinking. In his hands the estate must go to ruin. If therefore through the *Kartri Thakurani* (the lady of the house) we could get a petition

presented to the Collector Sahib, he would [illegible] a matter [illegible] and Sam Babu would certainly be [illegible]. Ram Sundar Babu's plan [illegible]

Every one agreed that Ram Sundar [illegible] "I have one [illegible] last, for the [illegible] I may as well speak openly. I [illegible] we are all of one mind, I may as well [illegible] if a manager be appointed we shall be [illegible] small gains that we now make."

On this every one became thoughtful. Ram Sundar Babu replied, "In so thinking you [illegible] will not be lessened. The manager will [illegible] thing as Sam Babu does. He will only see that the papers are straight and the cash correct. He will only see that the Collector is charged for what costs Rs. [illegible] he will only see that the [illegible] limit is not exceeded." Ram Sundar's assurance was pleasing to all, the meeting broke up and each went his way home.

On the tenth day after Sarada's death the Sraddha took place. There was no stint. What a wonderful custom this is in Bengal! He for whom in life [illegible] a rupee will be spent, will be honoured with an expensive Sraddha after he is gone. If the money thus spent were [illegible] treatment many premature deaths would be avoided. After Sarada's death Bidhubhusan fell into a state of great depression. He went nowhere, was unable to attend to any business, sat constantly in one corner brooding, sometimes shedding tears. Shyama never allowed Bidhu to be alone, but left Gopal with him, or if Gopal were from home sat with him herself, telling him many stories. One day Bidhu said, "Shyama, did you never receive one letter from me?" Shyama said, "No."

"Then who signed the receipts for the registered letters in the name of Gopal?"

"No letter ever came to Gopal, nor was a receipt signed [illegible] his name. Gadadhar received registered letters and signed for them, but never Gopal."

"From whence should Gadadhar receive registered letters?"

"His uncle used to send him money."

Bidhu was seated, at these words he sprang up. "Shyama, I see it all now. This Gada took all the money I sent to you," and straightway he went out. Shyama did not understand [illegible] he should imagine that his letters had fallen into the hands of Gadadhar, therefore she followed Bidhu to induce him to come back, but she did not succeed. Bidhu went to the post [illegible] and said to the official, "To whom did you send the registered letters addressed to Gopal?"

The Munshi answered, "All these letters were [illegible] Gopal Babu, here are his receipts."

[illegible]

"I don't want the receipts. Send the messenger with me to point out Gopal Babu."

The Munshi immediately instructed the messenger, who took Bidhu to the house of Sasibhusan. That Gadadhar had taken the letters Bidhu had now no doubt. When they reached the door he described Gadadhar's appearance, and then said, "Is that the appearance of Gopal Babu?"

"Yes, sir, you have described it exactly."

"Then I need know no more, I understand. Go you home, but be careful not to let this get about. Gopal did not get the money, another man took it. If it gets about the thief will escape."

The messenger grew pale and trembled, "Sir, I am not to blame in this. He said to me, 'I am Gopal Babu,' therefore I gave him the letters. Will you see that I do not suffer?"

"Why should you fear? but if you speak of this and the defendant escapes I shall have you seized."

The messenger said, "It shall not be known through me," and went away with an anxious heart.

Bidhu went to the police office and related the whole to the daroga (inspector), who said, "It is now evening, the accused cannot be arrested to night, it shall be done to-morrow morning. By a few policemen the man can easily be taken."

"But if this becomes known during the night, if the accused escapes—then?"

"I will provide against that." The daroga called the constable Romesh, and said, "Take four men and keep guard on the house of Sasi Babu. To-morrow the place must be searched. The defendant is there, but be careful that nothing is known else he will escape."

Romesh recorded the names of four constables in the diary, and sent them to keep watch at Sasibhusan's house. Then he debated with himself whether or not to give warning to Gadadhar Chandra, and finally resolved against doing so, thinking, "If I am capable of feeling such compunction I am not worthy to belong to the police."

Gadadhar felt quite secure. For awhile after the return of Bidhubhusan he had felt anxious, but when four or five days had passed he thought there was no longer cause to fear. The visit that he had made to Bidhubhusan had been paid to show his innocence. The constables kept watch at Sasibhusan's house, but neither Sasibhusan nor any one else in the house suspected it. In the morning when Sasibhusan came forth to go to Kacheri he was confronted by a constable, who said, "You must please to wait a little. Our inspector is coming, the accused is in your house."

"Who is accused in my house?"

"Gadadhar Babu has appropriated registered letters addressed to some one else This has now come out and we are here to arrest him"

Sasibhusan then remembered that Gadadhar had received one registered letter At the time he had suspected nothing therefore he had made no inquiry Gadadhar had said that his uncle had registered the letter lest it should fail to arrive and Sasibhusan had believed him Now hearing the truth from the constable he became furious He called Gadadhar and said "Show me the registered letter that you received from your uncle"

At sight of the constable and of Sasi Babu's anger Gadadhar ran to the private door In the women s apartments he met Pramada who asked why he was running He made no answer but went on followed by his sister and mother Gadadhar opened the door and was going forth when he saw another constable and with an exclamation of dismay came in again His mother said 'What is it Gadadhar Chandra?'

With a loud cry he exclaimed Gadadhar Chandra is killed"

d in angry ton

Gadadhar fell to the ground crying his mother and sister looked at each other

Sasi Babu said, "Why do you cry? as you sow you must reap You have not only stained your own name but mine also"

Pramada and her mother were enraged at Sasibhusan's words Gadadhar's conduct they thought nothing of but that Sasibhusan should speak so harshly was a great grievance The mother, addressing her daughter in a *voice of distress said*, "See, child, it is as I said At your request we came here, but I warned you to be careful that we suffered no disgrace and you replied, 'My house is my own, who will insult you here?'"

Pramada answered, "What is the use of such talk, there is *no avoiding destiny*"

Sasi Babu replied, "Don't talk of destiny now If you want to save Gadadhar dress him in women's clothes and say he is your sister I am going to the outer gate to the daroga"

When Sasibhusan came thither, the daroga said, "There is an accused man in your house, bring him out or it will be necessary to make a search"

Sasi Babu replied, "Pray, sir, consider, this is a respectable

house. If you search and after all there should be no defendant there!"

The daroga looked at Bidhubhusan, who said, "The accused is in this house." Sasi Babu looked at Bidhu with angry eyes, but the latter did not speak. All went into the house, but in no place could they find Gadadhar Chandra. Then Bidhu said, "Search the kitchen." The daroga assented, and then said to Sasibhusan, "We will stand here and you must cause your household to pass before us." Sasibhusan at first objected, but the daroga would not listen, so he was obliged to give the necessary orders. First Pramada, then Gadadhar in woman's dress, lastly the mother went forth. Bidhu pointed out Gadadhar. The daroga said to Sasibhusan, "Forbid anyone going in. Who is that?" Before Sasi could speak, Pramada's mother said, "That is my big daughter, Gadadhar Chandra." The daroga bade a constable seize him. Gadadhar exclaiming, "Didi, I am lost," ran into the room, a constable after him. In due course he was committed for trial by the magistrate, and sentenced by the sessions judge to fourteen years' imprisonment.

Gadadhar was punished, but that did not bring peace of mind to Bidhubhusan. He could not endure to stay longer in that house. It was like living through in memory all the suffering he had borne there. The happiness he had known was altogether forgotten in the grief. His savings were gradually exhausted. After much thought he again went to Calcutta, taking with him Shyama and Gopal. There he made arrangements for Gopal to serve as cook in a family and to attend Dr. Duff's school. Shyama also became a servant in the same house as Gopal. Then Bidu thought, "What shall I do? one earns money in the Panchali troupe, it is true, but it is a degrading occupation." So instead of resuming the life of a musician he went into the Dacca district in the employ of the Deputy-Collector.

CHAPTER XXIX.

NILKAMAL.

Nilkamal spent the night in Bidhubhusan's house, but went on his way early the following morning without arousing any one. Near Ramnagar there were some shops at which he bought a suit of clothes, in which he dressed himself, and pursued his course, every step or two as he went casting upon his clothes a glance of admiration. His long cherished hope was fulfilled, and with these proud thoughts in his mind he arrived at home about one o'clock.

At the sound of Nilkamal's voice, his mother and his two brothers came out to welcome him with tears of joy He had left home in anger, but now after four years this was forgotten Nilkamal in his new clothes and with money in his purse appeared like a little Nawab He required his dinner not later than ten in the morning * His brothers dare not say anything to him, because he was now a great man, he had money After eating, Nilkamal went into the village and told many tales of his theatrical experiences But no happiness is lasting, that of Nilkamal ended almost before it began One day he sat gossiping in the house of Gour Hari Ghosh, surrounded by listening neighbours, when suddenly one among them said, "Nilkamal, what character did you take?" Nilkamal lost countenance, which being observed by another of the group, the question was repeated He became angry, but only said, "Is there any clown in the Panchali troupe?"

The first questioner answered, "You were not with the Panchali troupe all the time, what part did you take in the theatrical troupe?" Nilkamal could no longer repress his anger, he screamed out, ' What business is that of yours? you are all ignorant rustics "

Amused at his anger, one said in jest, ' Nilkamal filled the tobacco pipes " Nilkamal smiled thinking the danger was over, but presently another said, ' Nilkamal played Hanuman " Nilkamal exclaimed furiously, ' Who told you that I played Hanuman?" and was walking off, but at sight of his angry countenance four or five called after him, ' Hanuman ' Hanuman!"

In his rage Nilkamal seized one of them and struck him, whereupon seven or eight others took up the cry After vainly striving to revenge himself upon his persecutors he strode off home, followed by a dozen people, uttering, "Hanuman' Hanuman!" Wherever he went they followed, and as they went their numbers increased At length he reached home, pursued by boys dinning into his ears the nectarous cry

Observing the rage of Nilkamal, his mother asked, "Why does their crying Hanuman make you angry?" He answered, "They are strangers, they may say it, but will you also begin it? I won't stay in this place" He stuffed his clothes into his bag and went out His mother did all she could to dissuade him from going, but he would not listen to her He went off followed by the village boys repeating the maddening cry, and on reaching a new village fresh enemies took it up When his brothers on their return home learned from their mother what

* The principal meal is usually taken about noon except in the case of men of business

had occurred, they set off in search, but could not trace him. The next day it was the same. At a distance of eight or ten miles from Ramnagar they heard that a madman had passed calling out, "Hanuman!" but no one could say where he was gone.

(To be continued.)

REVIEW.

VERNACULAR SCIENCE PRIMERS. NO. I. HUMAN PHYSIOLOGY. By ASUTOSH MITRA. Calcutta. 1882.

WE hail the appearance of this little work with very great pleasure, since it admirably fulfils the very excellent design of the author conveyed in the following words from the introduction:—"Until now no work has appeared in the Bengali Vernacular by the aid of which young and old, and even women, could with little labour, and independently of the assistance of others, become acquainted with the actions of the human body and their causes. To meet this want I have prepared this little book, and that it may do so as effectually as possible I have striven to use simple language, and to avoid the introduction of difficult subjects and unnecessary terms."

The writer's endeavour has been well realised. The most ordinary intelligence cannot fail to comprehend and to be interested in the clear and simple description, aided by illustrations, of the different organs and their uses, the arterial, venous and nerve systems, the blood and its circulation, the breathing apparatus, food, hunger, thirst, and the several senses.

To this is added, by permission, a guide for the Feeding of Infants, by Professor McConnell, of the Medical College, Calcutta, and a chapter by the author on the Preservation of Health, full of the most valuable suggestions. The work was revised in passing through the press by Dr. Mullen, of Darbanga, Bengal.

We congratulate the author upon his success and the Bengali public upon the acquisition of a remarkably clear introduction to a very important subject.

THE STATE OF PUDUKOTA

We have received the Report on the Administration of Pudukota, in Southern India, for 1881–82, by the Hon A Sashia Sastri, C S I It contains some interesting general information about this little State, from which we summarise the following facts Pudukota, which lies between Trichinopoly and Madura, contains 1 049 square miles, and it extends 60 miles from east to west and 45 from north to south The population is about 300,000 There are 1 580 villages, some of which (jaghirs) are set apart for the support of certain branches of the reigning family and there are besides twelve kinds of rent free lands, held on condition of military or other service, or assigned for the support of pagodas, mosques, Brahmin communities, &c All other lands are liable for the full assessment payable to the State The revenue is derived in addition to the land payments, from rates on houses shops looms and oil mills, also from the abkari (duty on manufacture and sale of spirits) and from salt As Pudukota lies inland only earth salt can be made A certain class make salt manufacture their special occupation The saline earth is scraped laid in heaps dissolved in water and exposed in flat pans during the hottest part of the day for evaporation The salt which is left in the pans is scraped out with iron ladles and stored in pits The jungle contains now no valuable timber as formerly, but it supplies fuel and wood for roofs and for implements of husbandry and grazing land Wild pigs, deer and hares abound in the jungle and also wild cows and bulls The rivers that pass through Pudukota are very small, but irrigation is managed by means of large tanks filled by these rivers, by smaller tanks which collect the rain water flowing down the slopes, by ponds (or oornies), jungle streams and wells

The head of the administration is the Sirkele, or minister, which post the Hon Sashia Sastri now holds All the public departments are under his supervision and control, and he has a seat in the Appeal Court, over which H E the Raja presides The State is divided into three taluqs, under three Tahsildars, each taluq having also a Deputy Tahsildar The Tahsildars are under an officer known as the Karbar, whose position resembles that of a Collector and District Magistrate in British India

In the year under review there was a want of rain, and therefore the crops were poor, but on the whole the State has been making progress Roads had been remetalled and provided with tunnels, and 457 tanks had been repaired On these

works a large sum had been expended. The judicial procedure was being carried on with less delay, and the police becoming more organised. With regard to education, collegiate teaching had been added on to the Anglo Vernacular School established in 1857, and of the twelve students sent up for matriculation, five passed, one of these standing fifth in the Presidency. The results of the school examination were satisfactory, and the number of pupils on the rolls had increased by nearly one hundred.

The Hon. Sashia Sastri concludes the Report by regretting that less had been done than might have been in the year owing to his ill health.

THE LATE BABOO PEARY CHAND MITTER.

We notice with regret the death, at Calcutta, of Baboo Peary Chand Mitter, at the advanced age of nearly 70 years. Few men have taken a more prominent part in the political, social and literary life of Calcutta during the past half-century than Baboo Peary Chand Mitter. He was one of the early fruits of the old Hindoo College, and a devoted admirer of David Hare, "the father of Indian education." The young men of that generation displayed an earnestness and single-hearted zeal in literary pursuits and in the diffusion of knowledge among their countrymen that we fail to recognise in later times, and amongst the foremost in every good word and work was our deceased friend. Government service was open to him, but he preferred the independence of commercial pursuits, in which he engaged with varying success. He was for many years Secretary to the Calcutta Public Library, which post gave him opportunities for study and for literary pursuits. From his early youth he was connected with the press, and was a frequent and valued contributor to the *Calcutta Review*, as well as to the various Calcutta newspapers. He was also the author of a number of works of light literature in Bengali, published under the name of "Tekchand Thakur," one of which—"The Spoilt Boy"—has appeared in a translation in the columns of this Journal, and which have attained great popularity among his countrymen and countrywomen. Many of his writings are specially adapted for women's reading. Baboo Peary Chand Mitter was an active member of the British Indian Society, of the Agri-Horticultural Society, to whose Journal he was a valued contributor, of the School-book Society, a Fellow of the Calcutta University, a Justice of the Peace and an Honorary Magistrate,

and for many years a member of the Municipal Corporation of Calcutta In 1867 he was appointed a member of the Bengal Legislative Council, and the Act for the Prevention of Cruelty to Animals was passed at his instance On the establishment of the Society to carry out this Act he was its first Secretary, and afterwards one of its Vice Presidents

For some years Peary Chand Mittor had been in failing health, and now that he is no more his friends both native and English (and he had very many), will look back with pride and pleasure upon a career marked, in no ordinary degree, by literary activity and public usefulness

THE LATE MIRZA PEER BUX

Hast thou seen with life incessant
Bubbles gliding under ice
Bodied forth and evanescent
No one knows by what device?
[illegible]

I have no intention of writing the life of the greatest and the oldest of the Indian gentlemen resident in England, Mirza Peer Bux, whom we have lately lost I would fain leave it to more skilful and practised pens than mine But however poor and insignificant may be the offering with which I approach his memory, I hope the sincerity and warmth the love and reverence which accompany it will render it acceptable

Mirza Peer Bux left India in the prime of his life He visited a good many cities at some of which he made a long stay, as at Constantinople, whence he repaired to France In Paris he stopped no fewer than thirteen years, after which he came to England and fixed his residence in London where he lived till his death, which occurred on the 20th of December, 1883 It is not of what he saw or met with during his life passed in so many cities of remarkable fame and interest that I wish to speak It is the personal qualities of the man upon which I should like to dwell for a moment

Mirza Peer Bux had a mind free from prejudice and bias, a soul which hankered after nothing but the amelioration of the condition of his countrymen and a heart full of generosity, kindness and benevolence He was always ready to assist every one who in search of help was so fortunate as to approach

him. He had not only sympathy for the poor and distressed, but gave them positive relief, if possible:—

> "Careless their merits or their faults to scan,
> His pity gave ere charity began.
> Thus to relieve the wretched was his pride
> And ev'n his failings lean'd to virtue's side."

To those younger than himself who stood in need of advice he gave good counsel, which, proceeding as it did from his long and ripe experience and extensive knowledge of the world, was of inestimable value.

India is a pre-eminently conservative country, that is to say, a place where caste prejudices and religious superstitions reign supreme. Hence the jealousy, hatred, aversion and enmity between nation and nation, which are eating into the very life of that country. Mirza Peer Bux was so free from this prejudice that it was impossible to realize the fact that he was born and bred in India. Like law he looked upon everybody with an impartial and equal eye. He was colour blind, so to speak. He made no distinction between a Parsee or a Bengalee, a Marhattee or a Pangàhee. To him Hindoos and Mohammadans were equal. They were to him like two apples of the eye, one as dear as the other. His mind was, indeed, a rose which did not bear the thorn of prejudice. And yet, strange to say, he was so full of religious fire. His long residence in this damp country had not chilled the warmth and fervour of his belief in our religion. These two antagonistic qualities—his perfect freedom from prejudice and his profound belief, amounting to bigotry, in the Mohamadan religion—strike me as the brightest side of his character, and prove him a man of great firmness of mind and of principle. He kept equilibrium between these two, and did not allow one to override the other.

He had a peculiar and unrivalled relish for the politics of India. Wherever there was a meeting about any Indian question Mirza Peer Bux was sure to be there, if he only knew of it. Besides he always attended such permanent Societies as the East India Association, and warmly took part in the discussions. Nor could even illness prevent him; so long as he was able to move he was certain to attend. His last moments on this earth manifested his strong passion for Indian politics, and suggest a theme for a mournful poem, which it is, by-the-by, the intention of the present writer to compose. An hour or two prior to his death, Mirza Peer Bux joined what I call a private gathering held for the purpose of considering an address to be presented to Mr. Gladstone on his last birthday, which will soon be presented by a deputation consisting of some of the Indians in this country. On my entering the room of the meeting I saw Mirza

Peer Bux well wrapped u- " -
hands, he said, "I have
called upon you last (now
despaired of my life M
eat anything I think I
that day" I replied, "I am very sorry to hear it If I had known it before I should have called to see you, and done what ever lay in my power Why did you not let me know? You have been long ill You must take care of yourself" "Thanks, my dear boy," said he with a smile, as he pressed my hand, "but there was no need for it, or I should have sent for you'

This conversation took place about five o'clock in the even ing A little before six Mirza Peer Bux left the meeting About seven, on his way home, he expired —

"No earthly clinging—
No lingering gaze—
No strife at parting
No sore amaze—
But sweetly gently
He pa se l aw ay
From the world s dim twilight
To endless day

The Mohammadans, or rather the whole Indian community have lost in him one of its leading members in this country, a sincere and zealous well wisher of India an indefatigable and ardent exponent of its cause, a man full of purity, sincerity and integrity, free from all manner of bias or partiality We shall long miss his firm figure, his large shining eyes and broad striking forehead from the midst of our society and meet ings W
manner
uttered
tranquillity to so many a disturbed heart Our recollection of him will pay to his memory a tribute which no monument raised in his honour will equal or surpass

As we have buried him* with proper observance of the funeral rites of our religion, so after our fashion we shall con clude this small though sincere tribute to his memory May the Lord of Lords receive him in His Eternal Grace and shed upon him everlasting comfort, happiness and pleasure! Amen

HAMID ALI

* For a brief account of the interment of Mirza Peer Bux and the ques t on of the burying of the Mohammedans I refer the reader to my letter published in the *Daily News* of the 4th of January I cannot however help observing here that it is obligatory on our Mussulman brethren to subscribe towards buying a piece of ground for burying our dead

INDIAN INTELLIGENCE.

Their Royal Highnesses the Duke and Duchess of Connaught inspected the Bethune Schools during their visit to Calcutta. The Chief Justice, Sir Richard Garth, who is President of the School Committee, Lady Garth, and many members of the Committee were present to receive them. The Duke and Duchess expressed themselves pleased with the specimens of work presented to them, and with the music, both native and foreign, performed by some of the pupils. Miss Chandra Mukhi Bose and Mrs. Kadambini Ganguli, the two graduates from the School, were present, and had the honour of being introduced to their Royal Highnesses.

The members of the Elphinstone Club, the representative institution of the Parsee community in Bombay, entertained lately Mr. Pestonjee H. Cama at dinner, as a mark of respect for his liberality in founding the Hospital for Women and Children in that city.

The rules for women students of medicine in the Grant Medical College, Bombay, have been published. The course of study will extend over four years, and periodical examinations will be held. Matriculation will not be required. The students have to produce a certificate of qualification in English and general knowledge (Standard C of the Educational Department). The entrance fee will be Rs. 5, and the monthly fee the same. For the present it is proposed to form two classes of qualified medical women, but the lower class will, it is said, be only a temporary arrangement.

Dr. Nisikanta Chattopadyaya has received the appointment of Principal of the Nizam's College, Hyderabad.

The two successful candidates for the Bengal Government Agricultural Scholarships are Babu Debendro Nath Mookerjee, M.A., Assistant Professor at the Krishnaghur College, and Babu Phoni Bhushan Bose, M.A. It is expected that in future only one scholarship will be granted.

The Gilchrist Trustees have decided to admit candidates from Ceylon to compete with those of India, for the single scholarship of £150 per annum to be henceforth annually awarded.

It is proposed to establish an exclusively Parsee Club at Bombay, to be called after Lord Ripon. Sir Jamsetji Jejeebhoy has expressed his willingness to join it, and 80 members have been enrolled at once. The chief promoters of the new Club are Mr. Pherozeshah M. Mehta, Mr. M. W. Banaji and Mr. J. N. Tata.

The following have had the honour of being appointed Companions of the Indian Empire —Nawab Imam Baksh Khan, Chief of the Leghari Tribe, Punjab Frontier, Sirdir Ajit Singh, Attariwala, Naoroji Fardunji, Esq, the Zemindar of Punganur, Babu Chota Lall Sijwar, Diwan Het Ram, Chief Minister of Rewah

His Highness the Maharajah of Travancore has received from the President of the French Republic the decoration and the letter patent of appointment as Officer de l'Instruction Publique

Mr K N Kabraji has made a Gujarati version of Sheridan's *School for Scandal*, adapted to modern Parsee life He has followed the original text closely, depicting at the same time Parsee society in its various aspects The piece was performed lately at the Esplanade Theatre, Bombay to a large and influential audience of native citizens It appears that the leading
"
ost satisfactory manner,
of India considers that
vour among the native
community

The *Indian Daily News* writes —' As the first fruit of his practical knowledge of iron working, and of his London experience, Mr B D Pal Chowdhry, who has lately returned from England, has brought out with him a moving iron pumping engine with its latest improvements, at a cost of about Rs 10,000, with a view to irrigate the plantations in his own zemindari This is an advance in the right direction, and it is to be hoped that other Zemindars will follow his example "

KESHUB CHUNDER SEN

We deeply regret to have to record the death, on Dec 8th, of Keshub Chunder Sen, whose name was widely known in England and in India as a religious and social reformer of great force of character and simplicity of life By his earnest eloquence in former years he stimulated many to abandon their superstitious customs, and to promote female education, temperance and other useful aims Mr Sen's health had for some time caused anxiety to his friends His visit, some years ago, to England aroused great interest here in regard to progress in India, and his influence will long be felt among his countrymen

PERSONAL INTELLIGENCE.

At the late Examination held at the Inns of Court, the Council of Legal Education awarded to the following Certificates that they had satisfactorily passed a Public Examination:—Mr. Constantine Demetrius Panioty (Lincoln's Inn), Mr. Shapurji Kavasji Sanjana (Inner Temple), and Mr. Rastamji Dhanjibhoy Sethna (Middle Temple),

The following passed a satisfactory Examination in Roman Law:—Mr. Mancherjee Merwanjee Bhownaggree (Lincoln's Inn), Mr. Mohammed Abdool Majid (Middle Temple), and Mr. Mahomed Hameed Ullah (Lincoln's Inn).

The Council of Legal Education have awarded a prize of £50 to Mr. Satyendra Prasanna Sinha (Lincoln's Inn) in Roman Law, Jurisprudence, Constitutional Law and Legal History.

The Council of Legal Education have awarded a prize of £50 to Mr. Rastamji Dhanjibhoy Sethna in Real and Personal Property Law. The two gentlemen above mentioned both obtained prizes in a previous year.

Mr. George Nundy has passed the LL.B. Examination of the University of Dublin.

In the Previous Examination of the University of Cambridge held at the close of last term, Mr. Ramdas Chubildas (Christ's) passed in Part I., 1st Class, and in Part II., 2nd Class. Mr. Lowji M. Wadia in Part II., 1st Class, and in the Additional Subjects, 2nd Class. Mr. Aziz Ahmed in Part II., 2nd Class. Mr. Abdool Vahid (Christ's) in Part II., 1st Class. Mr. J. B. Sathupathy in Part I., 2nd Class. Mr. Hameed Ullah (Christ's) in Part II., 1st Class.

We regret to record the death, early in January, at Davos Platz, Switzerland, of Mr. D. D. Cama, of Bombay, who had resided for some time in England.

Also, on December 20th, of Mirza Peer Bux, from the N.W.P., who had lived in London for over thirty years.

Arrival.—Mr. A. B. Master, from Bombay.

We acknowledge with thanks the Report on the administration of the Baroda State, 1880-81, *and the* Report of the Director of Public Instruction in the Bombay Presidency, 1882-83.

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IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

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CONTENTS.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

No. 159.—MARCH, 1884.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET.

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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
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In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 159 MARCH 1884

THE EDUCATION COMMISSION AND FEMALE EDUCATION

By special recommendation of the Government of India, the recent Education Commission have dealt carefully with the subject of Female Education, which is now widely recognised as of pressing importance in regard to general progress in India The Commission have collected in their Report many useful facts with regard to the present state of education for girls,—as to the *great disproportion between the number of boys and* girls under instruction, the educational efforts made during the last sixty years by Missionary Societies, and in the last thirty years by the Government, &c,—and they detail the causes which operate tremendously against the advance of such education Finally, they suggest the methods by which they consider those who desire practically to aid in this matter can most effectively work, among which methods, our readers will be interested to notice, are the very plans which have long

been advocated and which are carried out in practice by the National Indian Association.

We will briefly summarise the remarks of the Commission on the above points. Out of a female population of 99½ millions only about 127,000 are under instruction, that is, not one per cent. of girls of school age, while from among the male population, of 103 millions, two millions and a half attend school, a proportion of over 16 per cent. of boys. It appears that female education is twice as much extended in Madras and Bombay as in Bengal; in the N.W. Provinces only one girl in 2,169 goes to school. In considering these figures, however, it must be borne in mind that the girls of higher class native families, especially among the Mahommedans, receive at home a degree of education, although it is no doubt ordinarily meagre. The Report dwells on the satisfactory evidence that exists of the abilities and intellectual capacity of Indian women, referring to the traditions of the past and to the many instances in the present of their successful conduct of affairs public and private, and of their powers of study. These proofs of capability would not have been forthcoming unless a training of the faculties of women in some form or other had been carried on. But unfortunately it is too true, as the Commission reports, that the social customs of India present enormous hindrances to the appropriating by girls of the benefits of a school course. In the higher ranks it is in many parts of India considered unsuitable that the daughters should attend school, and even where such objection is overcome, the fatal habit of early marriage withdraws the little pupils from school at nine years of age, or, except in rare cases, at eleven, in order that they may enter on the cares and duties of married life. Where however the schools are supplied with female teachers, which at present is comparatively

seldom the parents sometimes consent to a school course of rather longer duration Native public opinion cannot be said to have yet gone far in favour of education for women but still it is encouraging to find that the tide is in many parts of India on the turn and that though the motive which has operated so much in respect to boys—the securing for them a means of livelihood—cannot be said yet to apply to girls, still former prejudices are certainly giving way and the English educated class are generally impressed with the *absolute connection between the improvement of education for women and the extension of true social progress*

With regard to the remedies proposed by the Commission for the present condition of things they give the opinion that the improvement and multiplication of schools will by no means fully meet the difficulty In order to gain the adhesion of public sentiment it is they consider indispensable that education should in some way be carried into the home and the efforts of Missionary teachers in families willing to receive them is mentioned as having been valuable They recommend that grants should be made by Government for the secular teaching given by Zanana agencies And here the method employed by the National Indian Association—for supplying Home Teaching independently of religious instruction, providing in fact daily governesses for native families—comes in, and is mentioned approvingly by the Commission Native gentlemen who are favourable to female education have frequently expressed their full sympathy with this plan As long ago as 1871 the late Keshub Chunder Sen, in an Address delivered at Calcutta on the Improvement of Indian Women, spoke strongly of the need of secular teaching for the Zanana, believing, he said, that "moral and secular instruction, if imparted in a truthful and devout spirit, will tend not only to purify the minds of native boys and girls,

but also to reform the Indian household, and adorn it with all those charms and embellishments of a moral and spiritual character which are at present most needed." "It is to be hoped," he added, "that a body of competent female teachers —English and native—will be trained up, who will give liberal education in the strictest sense of the term, unsectarian liberal secular education, to Indian girls."

We trust that the encouragement thus decidedly afforded by the Commission to Home Teaching will stimulate support of this important work, already so successfully undertaken by the Madras Branch of the Association.—Again, the importance is referred to of providing for girls suitable books, in preparing which native ladies might help. This object has been attempted for several years on a small scale by the Bengal Branch in the publishing of Reading books, called the Mary Carpenter Series.—Scholarships for girls are also recommended by the Commission, to be granted in such a way as to extend, if possible, the school-going age. Here again the National Indian Association has exerted itself, and the results have definitely shown that the term of education can be lengthened by a judicious application of even small grants for scholarships. Members of this Association have thus the satisfaction of knowing that their labour has been and is in the direction which the Commission have advised the Government of India to support.

We are glad to find that the Commission urge the desirability of an increase in the number of Inspectresses instead of Inspectors, and the establishment of more Training Schools for female teachers. These two points seem to be of the greatest importance in order to extend the usefulness of girls' schools. They also recommend the application of larger funds to Female Education. We trust that the unwearied endeavours of the Commission to understand the feelings of

the people in regard to teaching for women and girls and the thoughtful consideration which they have bestowed on the subject, will within a few years produce most beneficial and fruitful changes We shall refer further next month to this valuable Report

PUBLIC INSTRUCTION IN BOMBAY

The Bombay Report on Public Instruction for 1882 83 shows that the number of schools and scholars is steadily advancing there being an increase of 434 schools and 31 095 scholars over the previous year The following table explains how this increase is distributed —

	Institutions		Scholars	
	1881 82	1882 83	1881 82	1882 83
Arts Colleges	6	6	475	508
Law Class do	1	1	136	171
Medical do	1	1	283	343
Engineering do	1	1	151	131
Agricultural Class do	1	1	11	13
Forest do do.	1	1	11	7
High Schools (boys)	50	53	6 054	6 602
Do (girls)	6	8	78	99
Middle Schools (boys)	231	231	16 102	16 946
Do (girls)	22	26	1 503	1 610
Primary Schools (boys)	5 012	5 39[illegible]	312,771	338 491
Do (girls)	3[illegible]	359	19 917	23 586
Normal Schools	9	10	553	610
Medical Schools	3	3	143	151
Schools of Art	1	1	177	184
Technical Schools	8	10	519	444
*Drawing Classes	17	21	(714)	(928)
*Agricultural do (High Schools)	8	9	(286)	(215)
Do do (Vernacular)			7	23
Total	5 704	6 138	3 8 891	359 986

* The figures enclosed in brackets are counted under High and Middle Schools

As however some of the pupils in boys' schools are girls and some of the pupils in girls' schools are boys, it is necessary to pick out this information from the tables appended to the Report. These show that there were three boys in middle schools and 58 in primary schools for girls, while, on the other hand, there were 55 girls in high schools, 265 in middle schools and 8,674 in primary schools for boys. The total number of girls in high, middle and primary schools was thus 33,228, against 22,989 last year.

The following table shows the results of the University examinations during the last two years:—

Examinations.	1881-82.		1882-83.	
	Examined.	Passed.	Examined.	Passed.
Master of Arts	8	3	14	6
Bachelor of Arts, old regulation	125	36	72	36
Second B.A., new do.	—	—	34	23
First B.A.	88	34	120	53
Previous Examination	278	71	263	101
Matriculation	1,374	388	1,600	572
Second B.Sc.	7	2	4	3
First B.Sc.	2	2	2	0
Bachelor of Laws	26	5	28	14
Medicine { L.M. and S.	22	14	31	15
Medicine { First L.M. and S. ..	41	23	62	32
Engineering { L.C.E.	24	16	29	15
Engineering { First L.C.E.	22	15	24	10

Except in Civil Engineering and the First B.Sc. Examination these figures are considerably in advance of last year. The change in the bye-laws under which students may matriculate at any age is said to be working well, and it is a remarkable circumstance that the youth who headed the matriculation list would under the old rules *not* have been allowed to appear. Out of nine girls who came up for the matriculation examination no less than seven passed, being two more than last year.

The following statistics of examinations in middle and primary schools indicate some falling off in the former and some improvement in the latter class of institutions :—

Examinations	1881 82			188.. 8.	
	Exam	Pass	Pres		Pass
Middle School—European Eurasian Standard I					
Anglo-Vernacular Standard III—					
Boys					
Girls					
Upper Primary—Standard II—					
Boys	[illegible]	[illegible]			
Girls		[illegible]	[illegible]		[illegible]
Lower Primary—Standard II—					7
Boys			[illegible]		[illegible]
Girls					

The... teachers ... work is ... judged fr... and ... appear th... certifica... ... [illegible]

[illegible]

Superintendent of the Ahmedabad College. A normal class for women has been established at Kolhapur under Miss Little, and ten women have been admitted after passing an examination corresponding with vernacular standard V.

The following table shows the results of the Art Certificate examinations instituted by Mr. Griffiths in 1879-80:—

Years.	1st Grade.		2nd Grade.		3rd Grade.	
	Presented.	Passed.	Presented.	Passed.	Presented	Passed.
1879-80 ...	—	—	15	1	—	—
1880-81 ...	119	18	30	12	2	1
1881-82 ...	139	33	65	22	2	2
1882-83 ...	343	92	75	44	9	3

Nearly every zilla is now provided with a teacher of elementary drawing, and the number of pupils learning drawing has risen from 515 to 887. Twenty-five institutions of various kinds, including the three Schools of Art at Bombay, Rajaram and Rajkot, sent up 343 candidates for the first or lowest grade. Of the 75 candidates who came up for the next grade, 61 were students of the Elementary School, Painting Atelier, Sculpture Atelier and Wood Engraving Class of the Sir Jamsetji Jijibhoy School of Art, while the others were ex-students, drawing masters and students under private tuition. The candidates for the third or highest grade all belonged to the Sir J. J. School of Art, with the exception of one drawing master, who failed.

Five students of the Agricultural Class attached to the Poona College of Science passed the final examination, being the same number as last year. Dr. Cooke reports that this class is not as popular as it should be, "owing to the uncertainty which exists as to the employment of the men who have passed its final examination. The natural field for passed students of this class is the Revenue Department, in which their knowledge of scientific agriculture might be turned to some account, and in which Sir R. Temple, when establishing the class, intended that they should be employed. At present they can and often do obtain employment under district officers in the Revenue Department; but as they are

not permitted to appear either for the higher or lower standard revenue examinations, their prospects are *nil*, for they can[illegible] rise in the department without passing the necessary t[illegible] examination."

Five students of the Forest Class appeared for the fin[illegible] examination, and four who passed were appointed under th[illegible] original guarantee to the Forest Department. That guarant[illegible] has however been withdrawn [illegible] and the result will in D[illegible] Cooke's opinion, be fatal to the future [illegible] of the class.

The attendance in [illegible] to High Schools has fall[illegible] from 24 to 23 [illegible] the number who passed the a[illegible]

Years.	[illegible]	[illegible]
1881-82	[illegible]	[illegible]
1882-83	[illegible]	[illegible]

Most of the farm[illegible] the apathy of [illegible] required to get [illegible] made of of them merely [illegible] Some of the [illegible] promising condu[illegible]

The section of [illegible] chiefs and minors [illegible] the orders of the [illegible] out of 874 minors [illegible] only 111 are doing [illegible] attend [illegible] English. The Ra[illegible] College at Ra[illegible] are learning re 35 young chiefs, of [illegible] varying from [illegible] to 21 at which there ing satisfactorily. The Thakor of Gondal who was far in [illegible]ance of the others was about to finish his education by [illegible]ceeding on a six months tour to Europe. The Sardars' [illegible] attached to the Rajaram College at Kolhapur has seven [illegible]dents on its rolls against ten last year. The Raja of [illegible], after completing his education was invested with charge of his state in February. He commemorated his

the actual cess receipts from villages and towns within Muni cipal limits amounted to only Rs 20 093 As this point is commented on in the order reviewing the Report it seems probable that the removal of an anomaly under which the rural population is made to pay for the education of the town population is merely a question of time

R M MACDONALD

VERSES IN SANSKRIT ON THE LATE PANDIT SWAMĪ DAYĀNUND SARASWATĪ

(The Founder of the Arya Somaj who died at the close of last year)

Aho nit intam hridayam vidujate
Nis imya lol intaramunnat is yam
Samprasthitam vedavid manuttamam
Srimud Dayanund Sarasvatim surim

Dipapan I tic ital hutale sati
Vyomini t iral agranaissamujjvale
Sokaj idatmu ikule tu sa
tyutsasarja sa s arirabandhanam

Nisseshapitakhilas istras irah
Putantaratm i ingam igmj daih
Jn anottamail mjanaliptanetro
Brahmanandhy inavis uddhacetah

Svakiyades onnatim itralaguas
Svapnepi na pr iptanij irthabuddhih
Tyaktva samastam tu I athanu karyam
Gantum dyulokam sa manas cakara.

Vijnaya tasyadbhutacaravrittam
Duv aukaso jatakutuhalah I im
Taddarsan iyatmanaketanam ta
majuhavan divyagunairupetam

Kritayugoc'ita esha janah kila
Na c'iramarhati vastumasau mayi
Manasi sau' kalitam kalineti kim
Sa c'a hritokhilasādhumanorathaih.

Gunānapekhena nijaprabhutvam
Kālena kim dars'ayitum hritassah
Nridehabhākprāktanakarmayogāt
Punah prapannah prakritim nijāmvā,

Sandehadolāmadhirūdhamevam
Mano na nis'c'etumalam madīyam
C'itram nigūdham c'aritam vidhātur
Vettum kshamah ko vada mānushosti.

Dināni pūrvam katic'idya āsī
Dasamhritāsmannayanotsavāya
Smritessa panthānamitodhunā tat
Katham vidhessyāllasitam prameyam.

Tātagehavasatirvimānitā
Sams'ritas'c'arama eva c'ās'ramah
Dharmatatvaparibodhane ratam
Tena sodhamapi durvac'o nrinām.

Svam vihāya muhuruc'c'hritam padam
Vāridas's'rayati vāhinītatam
Kevalam parahite kritas'ramā
Lāghavam na ganayanti sajjanāh.

Yah pākhandamataikakhandanarato vedākhyas'astris's'bhais'
S'āstrānām balavadbalena satatam samsevyamano yudhi
Satpakshah parishac'c'halena vijayastambhān samāropayad
Dikshvanyah purosho hi tena sadrus'o labhyeta kutrādhunā.

Eka eva khalu padminīpati
Reka eva divi s'ītadīdhitih
Eka eva c'a sa vedavidbhuvi
Dvitvamatra na kadā s'rutam mayā.

Syāt punastaranirakshigoc'aro
Dris'yate nabhasi c'andramāh punah
Yāta esha tu sakritsadagranīr
Bobhavīti vishayo na netrayoh.

Indriyārthodbhavam jnānam
Sarvathā na pramātma kam
Tac'c'yutassa mahātmātas
Smritāveva nidhīyatām.

Sanskrita bhāratī yena
Vriddhim yāyādanāratam
Tasya nāmāmaram c'a syā—
Dityetadvyavasīyatām.

Rishayah kavayo nashtā
Vidvānsopi tathaivac'a
Sādhūnām maranātpas'c'ā—
Dabhidhānam tu jīvati.

Ko nāma s'rī Dayānundāt
Sādhīyān dris'yate janah
Ujjīvitārshavidyā ye—
Nāsmābhirnirapekshitā.

Saivaishā nīyatām pushtim
Svakīyahitavriddhaye
S'āstratattvavabodhena
Yūnām sanskriyatām c'a dhīh.

Kah padminīnām vada tigmadīdhitir
Dharmah parah kah kavivāc'i kassthitah
Kā kanthabhūsha na yamādbibheti kas
Svāmī Dayānund Sarasvatī Yamī.

Rāmdās Chubildās.

Cambridge.

[CLOSE TRANSLATION.]

Our hearts are extremely afflicted on learning that the great scholar, Dayānund Sarasvati, possessed of noble thoughts, has departed for the next world.

The day on which he freed himself from the imprisonment of body the earth was illuminated by lights,* the sky was glittering with stars, but darkness in the shape of sorrow pervaded the hearts of the good.

Who can say why he who had drunk deep of the truth of philosophy, who had his soul purified by the four sacrificial fires in the form of the Vedas, his mental eye sparkling with beams of knowledge and heart sanctified by meditation upon the Brahma only, who devoted himself to nothing but the welfare of his country, who never harboured a selfish thought even in a dream, left unfinished all his work, and thought of going to the world of higher beings?

Was it that the Angels on high feeling as it were a sort of curiosity to see him, gifted as he was with marvellous powers and divine virtues, called him to their own abode?

Or did the Deity, representing this age, remove him from here, and with him the hopes of all good persons, thinking that he really belonged to the age of truth (Kritayuga) and not to the present one?

Or did the God of Death, regardless of merits and demerits alike, destroy him in order to show his own power, or was it that he (Svāmī) having had to assume a human body, owing to the deeds of his past life, has now resumed his original nature?

The mind wavering with doubt is not able to decide the point, for what mortal is there who can unravel the wonderful mystery of fate?

How can we trust fate when we see that he (Svāmī), who was the cause of unceasing delight to us some days ago, has now become a mere object of memory?

He left his parental home, assumed from the very first the fourth stage of life, devoted himself to the propagation of the Vedic faith, and had to put up with the abuses and insults of ignorant people.

The cloud leaving his lofty position in the sky resorts to the low banks of a river; those who have at heart only the good of others are indifferent to their own humiliation.

Where can we find now another person like him who endeavoured to destroy all superstition by the sacred arms of the Vedas, was always accompanied in his march by the power-

* Referring to the day of Divali.

ful army of the Sāstrās, had truth for his right wing and posted pillars of victory in all directions in the shape of religious associations?

In the firmament we have only one lord of the lotus, the *other luminary whose rays are proverbially cool is one*, on earth in like manner he alone was the person to comprehend the Vedas clearly, I know no duality in the case of any of these three

The sun becomes the object of vision daily, the moon makes [illegible] sky, but that leader of [illegible] ar no more [illegible] to be trusted let us then bear in our mind him who is now beyond vision Let us do something that would tend to promote Sanskrit learning and to perpetuate his name

The sages the poets and the scholars of the past have all been overpowered by death, but the name of the good survives them

Where can we find a better man than Svami Dayanund who rivived the learning of olden sages long neglected by us?

Let us develope that learning which he revived, and may the intellect of our youths be polished by the light of the Sāstras.

What relation does the sun bear to the lotus?*
Which is the chiefest of virtues?†
What does poetry affect us with?‡
What is an ornament to the tongue?§
And who does not fear death?‖

* *Svami*—Lord † *Daya*—Mercy ‡ *Anand*—Delight § *Sarasvati*—Learning ‖ *Yami*—A divine

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REVIEW

ORIENTAL EXPERIENCES A Selection of Essays and Addresses delivered on various occasions By SIR RICHARD TEMPLE, Bart, G C S I, &c, &c late Governor of Bombay, Lieutenant Governor of Bengal and Finance Minister of India

THIS book is dedicated by permission to H R H the Princess of Wales, and is intended, the author tells us in his preface, to be a continuation of his two former works, *India in 1880* and *Men and Events of my Time in India* The volume

comprises a collection of addresses and speeches delivered before societies or associations in Great Britain, and articles contributed by Sir Richard Temple to English magazines since his return to England in 1880. They all relate to one great subject, namely, the East; and in that sense are all connected together. Almost all of them, the author tells us, are the results of his own *personal* experience. Out of the twenty-one chapters in the book, eleven refer to Indian affairs, and to these, as being of especial interest to readers of this *Journal*, I shall principally confine my remarks.

In conformance with this plan, the first chapter to which I have to call the reader's attention is the sixth, entitled "Local Self-Government in British India," and which originally appeared as an article in the *Contemporary Review* for March, 1883. It excited a good deal of attention at the time, and since it was written the subject has been severely discussed, both in Parliament and in the public prints. Theoretically, Sir Richard Temple's arguments for local self-government seem entirely convincing—at least to those who have the welfare of Indian subjects at heart. Nothing is so enervating, nothing is more deteriorating, either to individuals or nations, than to have everything done *for* them, nothing *by* them. No education is of real value unless it creates and developes a capacity for self-help and self-reliance. It is not always easy to carry theory into practice, and whether the changes consequent upon such a doctrine are practicable, no one not possessing an intimate acquaintance with Indian affairs should pronounce an opinion. But it is pleasant to be able to state that one possessing the great and personal experience of Sir Richard Temple thinks the change quite practicable. To the objection—customary from minds of a certain order on occasions like this—that such a change as that proposed is undesirable because the people are unprepared, he replies, somewhat pithily,—"*The people are not likely to become prepared unless some steps are taken for preparation.*"

The whole of the seventh chapter, and portions of the two succeeding chapters, are devoted to pleading the cause of Christian missions in India. The readers of this *Journal* will probably agree with the present writer that too active interference from missionaries is to be deprecated, and that as a rule non-interference in religious belief is the wiser

policy At the same time Sir Richard Temple pleads the cause he has at heart with such evident earnestness and sincerity that it is impossible to feel offended at what he has written

The tenth chapter is devoted to the very important subject of The Political Economy of the Indian Empire and it is satisfactory to be able to state that in the opinion of the author the finances of India are in a condition altogether sound

"You hear of deficits annual deficits year after year he says ' but these are technical nominal deficits and are hardly deficits at all in the proper sense of the word These merely arise because the sums spent by the Government upon the improvement of the country upon canals and railways are included in the ordinary finances But in no other country in the world are such charges included in the ordinary finances on the contrary they are excluded and that being so there is in India no deficit whatever on the contrary there is an exact equilibrium established between income and expenditure Then you are told that we must add to that £150 000 000 which I mentioned as the Public Debt of India the debt for the guaranteed railways Well add that and it makes another £93 000 000 But what is the effect? The effect you will find to be that upon the total of what I may call the debt thus consolidated the interest would not be above two and a half per cent upon the whole I should like to know whether there is any other Government upon earth that is paying so little as two and a half per cent on its National Debt

This chapter contains also useful advice as to the most profitable trades and articles of commerce in India

The eleventh chapter is devoted to the subject of Indian Forestry The preservation of forests in India being in the author's opinion a matter of most vital importance but one that has been unfortunately much neglected Indeed a vast amount of mischief has been done which cannot be remedied for several generations So that the natives both of Great Britain and India should be not without a certain self reproach on learning that the father of Indian forestry is neither a Briton nor an Indian but a Prussian and that man is Dr Brandis Another man Dr Schlich a countryman of Dr Brandis is second only to him in the successful efforts he has made for Indian forest conservancy

The twelfth chapter is devoted to a consideration of the monetary practice amongst the natives of India; it was orginally delivered as an address before the Institute of Bankers, and is concluded in the following words:—

"I would recommend you to encourage, as much as in you lies, the improvement in India of the law of debtor and creditor, the extension of saving-banks, the permission for natives to subscribe even very small sums to state loans, on the model of the French Government, and after the model which virtually has been introduced by the present Postmaster-General, Mr. Fawcett. I would urge the extension of the system of money orders, whereby the natives may be induced to use the British Post Office and other public departments for remitting their money. Also I would recommend that the system of life assurance by the state should be instituted. This will not at all interfere with private insurance companies in India, who chiefly have business, either among Europeans or among Anglicised natives. Still, if the natives at large are to take to life insuring they will trust nothing short of the Government itself, and, considering the priceless benefit of the habit of thrift which would thus be introduced, I think it is one of those things which the State might fairly undertake. By urging these and other kindred measures you will not only produce a good monetary and financial effect, but you will also bind the natives by new ties to the British Government, and you will give them a substantial stake in the permanence and stability of British rule."

The fourteenth chapter is entitled "Pan Islamism, or Political Muhammadanism;" and considering the great interest in Christian missions shown by the author in a previous chapter, the reader will be at once pleased and surprised to come across a passage like this:—

"After all the Muhammedans have always a vague fear that a foreign Government may interfere with their religion. . . . They imagine that education and other improvements will be turned into engines for moving the minds of youths away from the faith of the Prophet. Now we must at all hazards communicate knowledge to them. Nevertheless we must let them see that no unfair advantage whatever is taken in respect to religion. Their faith will have every reasonable chance of holding its own or winning its way if it can. Despite all their fanaticism, the argument that their religion has never been interfered with, that every opportunity has been allowed t

them for maintaining their doctrines will always carry weight with their minds in our favour"

The sixteenth chapter entitled "Birthplace and Cradle of Mahratta Power," and the seventeenth "Personal Traits of Mahratta Brahman Princes" are among the most interesting in the book. They deal with the romantic history of Sivaji the founder of the Mahratta nation and of his son Sambhaji, and other Mahratta princes. Very few novels could compare in interest with the adventures of the founder of Mahratta power.

The eighteenth chapter is entitled "The Temperance Movement among the British in India" and was originally delivered before the temperance association in Liverpool.

Taking "Oriental Experiences" as a whole it is worthy of much praise. The maps and illustrations (all of them good) scattered throughout the book are thirty six in number, and in addition to the large amount of information the volume contains, the style in which it is written is so bright and vivid, as to make it exceedingly pleasant reading.

CONSTANCE PLUMPTRE.

THE ANCIENT LITERATURE OF INDIA AND TH[E] INNER LIFE OF THE HINDUS

(The following stories illustrating sayings in ordinary [use] among the Hindus, are derived from the *Ramayana* and [the] *Mahabharata*. The article is in continuation of a s[eries] which we inserted in this *Journal* last year.)

PART IV

"*Agastya Brata*." A man entering an Agrahar[am] village, which has a large number of Brahmanas living [there] and asking for some person whom he considers importa[nt] who is not well known in the place, may get a reply [to the] effect—"We do not know who the Agastya Brata is ..." [the] allusion might puzzle the stranger, but none the le[ss it is] interesting, for it refers to the brother of the great Rishi Agastya. When Rama, Latchmana and Seeta t[ravelled] towards the delightful region of Panchavati, or t[he five] Banians, the sages that directed their way said—

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road you first meet the hermitage of Agastya Brata, and then go to the hermitage of the great Agastya himself." As often as they spoke of the former, they described him as the *brother of Agastya* without giving his proper name. The three illustrious personages went to his hermitage and were welcomed with the reverence and hospitality due to their position and character. "After spending some time with him," says the great epic poet, "they left the hermitage of Agastya Brata and travelled southwards," thus omitting to give the name of the sage even in this last notice of him. Hence, any person whose importance consists in his relationship to some great man, without any special reference to his intrinsic merit, goes by the name Agastya Brata.

"*Ramabanam.*" "How ran the man with the message?" asks a man, and the person addressed replies, "As fast as Ramabanam." The query and reply may be constantly met with in Hindu life. Here again the allusion is to the arrows of Rama, which are credited with wonderful speed and power by the great poet. Thus, while describing the death of Kumbha Karna, the monstrous brother of Ravana, the poet speaks of the arrow shot by Rama in these terms—"Then the hero took up from his quiver an arrow named Indrastra, which was bright as a sunbeam, potent as the mace of Brahma, the shaft of death and the force of destiny combined, imperturbable, keen, well-feathered and endowed with the velocity of the winds!"

"*Ramavauk.*" When an inferior seeks a favour at the hands of a superior, which simply depends on the good-will of the latter, the former would say, "Sir, be so good as to consider my request and grant Ramavauk." Ramavauk literally means the word of Rama. The allusion is to the fact that Rama never retracted his word. The poet often says, "Ramodwir Nabhibhashathé," or "Rama never speaks a second word," meaning, when Rama had promised a thing, he never retracted or modified it; "for," says the poet, "Rama never told an untruth, nor ever will." Hence, the highest ideal of truthfulness and honesty is generally expressed by the compound term "Ramavauk."

"*Rama-Latchmanau.*" When twins are born in a family, or when two brothers live in mutual love and esteem, they are almost invariably named Rama-Latchmanau. The practice is a recognition of the extraordinary ties of brotherly affection

and friendship which united the two great personages. A touching instance of this is furnished by a scene in the Ramayana. On the evening Rama, Latchmana and Seeta went to the banks of the Gunga, on their way to the Thandaka forest, Guha, an old friend of Rama, came to see him. After conversing with him for some time Rama and Seeta retired. Latchmana imposed on himself the duties of a sentinel and stood guarding them from a distance. Guha, who stayed with him, said, "Sire you have not been accustomed to wake in the night and watch in this style. I shall be guarding you all if you would also go to bed." Latchmana replied "While the heir apparent to the throne of Ayodhya, with his consort sleeps on a pallet of straw under a tree in this wilderness, do you think I shall be able to sleep? O never!" When the charioteer that left them on the banks of the river, took leave of him Latchmana said, 'Sumantra, tell King Dasaratha that I do not regard him as my father—Rama is my brother, master kinsman and parent!" Rama reciprocated these feelings with equal warmth and sincerity. In one of the battles in Lanka Latchmana being severely wounded, fell senseless on the ground. The illustrious hero lamented the incident in these terms—"In every country it is easy to have relatives and friends, but, alas! in what country can be obtained a brother and counsellor like Latchmana?"

"*The Ninth Ashtaka.* This is a phrase commonly used in Agraharams, or localities where Brahmanas live. It means 'abuse," but has a reference to the Veda itself. The Yajur Veda is divided into eight parts. If a benediction is to be pronounced, some passage in any of these parts is generally selected. But 'systematic abuse" is nowhere to be found in them. So when a man goes to see a person on some unpleasant business and he sends him back after a volley of invective, the former generally says, "I went to him and he pronounced a benediction on me, by citing a passage from the Ninth Ashtaka!" Hence, this humorous expression, denoting an imaginary ninth part of the Veda, has been, in the dialect of the learned, synonymous with "abuse."

"*Sent to see, but returned after burning.*" This is a saying current among the Telugu people of Southern India. Hanuman, one of the ministers of the Vanar King Sugreeva, who was a great ally of Rama, was sent along with others in the southern direction in search of Seeta, who had been

carried off by Ravana. The party reached the mountain of Mahendra, where the ocean presented itself to view. Hanuman left his companions behind and crossed to Lanka, where, after seeking long, he found the royal lady in the great garden of Asoka Vana. He introduced himself to her at a very critical moment and alleviated her grief as best as he could. She said, "Hanuman, no other but you could have accomplished the great feat of crossing the sea to Lanka: you must therefore achieve the other feat of bringing Rama and his allies to this place to destroy Ravana and his forces." Hanuman solemnly promised to do so, and, after taking leave of her, said to himself, "Well, I have taken all this trouble and come to Lanka. If I should return without seeing its king I shall have done my work but imperfectly. Again, the only means of introduction to his presence would be doing something to attract the attention of his followers. Now, this garden is a source of infinite delight to him: let me therefore lay it waste." With this resolve he broke down the trees and demolished a great many edifices in it. The keepers of the garden resisted him; but he laid them all in the dust. Then there was a series of contests, in which perished a great many of the followers of Ravana, including his eldest son Atchaka. After all Indragit, the ablest of his sons, seized the Vanar hero and conducted him to the presence of the King, who, after a long consultation with his minister, ordered that his tail should be burnt. Accordingly, the Ratchasas wound round his tail a great quantity of rags, and dipping it in oil set fire to it. Hanuman said to himself, "Now, I have a fair opportunity of burning the city. I shall not be true to myself if I fail to do so." Then he escaped from the Ratchasas, who guarded him "without winking," and went about setting fire to edifice after edifice, till he reached finally the palace of Ravana and demolished it also. Having accomplished this feat Hanuman returned to his friends on this side the ocean near Mount Mahendra, and finally reported the successful termination of his journey to Rama and Sugreeva. Hanuman, whose mission was simply to find out the locality where Seeta was, thus returned after burning it. Hence, when any person overdoes a bidding—generally giving more satisfaction to his master than he had reasonably expected, the Hindu would say, "He is indeed a clever messenger! He was sent to see, but returned after burning!"

Marl anda Ayus There was a sage named Mrikandu who had no children for a long time He and his wife prayed for issue In answer to their prayers the celestials presented this alternative— Would you have a stupid youth who would live long or an intelligent youth who should die an early death ? The sage elected the latter Accordingly he had a son named Markanda whose piety and wisdom at an early age astonished the sages of the locality But his life was to terminate in his sixteenth year So his parents grieved more in proportion to his growth The youth ascertained the cause of their sorrow and said to himself My parents lament the strange destiny that controls the period of my life If possible it is my duty to prevent it So he entered on a course of rigid penance and meditation to propitiate the celestials and obtain an extension of his life But the wary watchman —Death—was on the alert according to his wont When the day arrived for Markanda to depart from this world he approached him with his noose and dart and strove to take him away Just then Siva in whose worship the pious youth was engaged at the time appeared and struck down Death finally conferring on Markanda eternal life The story has given rise to the oft repeated benediction— May you live as long as Markanda ! It is of course an allegory representing the subservience of Death to the Almighty power of God and the fact that he alone can grant eternal life and happiness to mortals It has been dramatised in various forms and to this day is one of the most popular plays in Southern India During the festive seasons of the year, nothing attracts the attention of the populace so much as the representation of the triumph of Markanda over Death

P V RAMASWAMI RAJU

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST

III —A DISCHARGED PRISONERS AID SOCIETY

Among the many forms of active benevolence to which the late Miss Mary Carpenter gave effective support was an organised scheme for affording to discharged prisoners and convicts such means of returning to honest industry as their circumstances

might require, with such friendly supervision as might be likely to encourage reformation. With these ends in view a Society was formed in Bristol in the winter of 1872-3, which was certified under the Discharged Prisoners' Aid Societies' Act, and an agent appointed to carry on its work. The operations of the Society were at first limited to male prisoners only, but they were soon after extended to female prisoners, for which purpose a committee of ladies was formed, who have been for some years working energetically in this department. Their influences are chiefly brought to bear on short-term prisoners, but include also convicts, viz., those who have been convicted of serious crime, and who, having worked out their sentence, have returned to Bristol. The Society looks into the case, receives the released prisoner, gives him such aid as may be desirable, having in view always his separation from dangerous associates and his encouragement in a life of honest industry. The following details are taken from the *Western Daily Press*:—

The chief operations of the Society are, however, with that much larger class of persons who are committed to prison for lighter offences, but who on discharge are nevertheless often sorely in need of help. All prisoners confined beyond a certain time have the opportunity of earning a small sum in prison, payable to them on their release. This acts beneficially both as an encouragement to good conduct in the prison and the prevention of absolute destitution on release. By the regulations of the Prison Commissioners, Prisoners' Aid Societies very generally receive and administer these sums for the benefit of the prisoners who are encouraged to put themselves under the Society's influence, thus guarding against the temptation to spend such amounts in drink, and favouring the chances of a fair start for the prisoner by the provision of respectable lodgings and wholesome food, with necessary tools or means of work. But beyond the cases in which the Society thus becomes the administrator of prison funds, all prisoners from Bristol prison, whether entitled to receive money or not, can be referred to the Society by the chaplain or governor of the prison, either as recommended for aid or for inquiry into their circumstances. The needs of the discharged prisoner vary very greatly. There are the cases of fraud and embezzlement by men who have occupied respectable positions, very difficult to deal with, as the offenders have rendered themselves unfit for places of trust and are not often equal to hard manual labour; the cases of theft after a downward course of fast living; the still more common case of the man falling into habits of intemperance, losing a good situation, drifting into want, and at last becoming guilty of petty larceny for a night's lodging or bare subsistence; the very frequent

case of the idler who, strong and capable, nevertheless prefers the uncertain but well paid jobs that he may pick up here and there to the steady week's labour for the moderate but certain wage, and whose generally idle habits make him an easy prey to intemperance and dishonesty, the cases of young men and

rd, who find a charm in an easy

bad influences, are easily led into

hief There are, again, the cases of women, in kind almost as numerous as those of the men, the wayward, unmanageable girl the deceitful, peculating servant, the intemperate squanderer, the dissolute woman

Such cases and many others come within the scope of the Society's operations, and need a treatment almost as various as their dispositions and offences For some a restoration to friends is the obviously necessary step though sometimes a difficult one, for others the provision of tools or a small stock in trade is required, for others removal to a distant place or sometimes

from bad surroundings and the discipline of a life at sea, and for many cases of women a place in a Home or House of Refuge In these and many other ways the Society acts for the discharged prisoner, bearing always in mind these two as cardinal points to be aimed at—the separation of the prisoners from bad surroundings and their start in honest labour Unless special circumstances seem to warrant special outlay the assistance given to the prisoner is managed with a very small expenditure of means judiciously applied with personal superintendence and direction Thus the average cost per case is remarkably small In the most unfavourable years the expenditure including emigration cases has not averaged more than 16s 4d while in other years it has been as low as 6s 4d per head Towards the money so expended upon the discharged prisoners public grants have since 1881 been received, limited to a moderate maximum in every case For the remainder of the outlay and for the general working expenses the Society depends on the annual subscriptions and donations of its members and friends

Since its formation the cases of 1,171 men and 254 women have come under the influence of the Society, and the proportion of those who have done well is very large Its work is a difficult one, but the results are such as amply to justify the wisdom of its founders, and to encourage its managers and supporters Being for the benefit of offenders against society, such work does not perhaps command the ready sympathy which is accorded to deserving want, but this question suggests itself and demands

an answer:—Is it better that he or she who has offended against society should be thrown back by neglect or cold repression into a gloomy life of hopelessness and crime, or, after society's penalty is paid, that the better way should be practically pointed out and a new start given which may raise him or her into a self-respecting, law-abiding citizen, with healthful interests and widening hopes? This is the problem that this Society has set itself to solve.

A QUESTION OF ETIQUETTE.

"Mr." *or* "Esquire"?

The distinction between "Mr." or "Esquire" usually marks the estimation or tolerance in which the person addressed is held by the person addressing, and nowhere is this more especially the case than in India. In other countries, though the selection of either phrase is much subject to individual favour or fancy, there happen to be some broad rules receiving general assent and observance. But let no one infer from this that the term "Esquire" is the outward and visible sign universally implying the gentleman. Not at all. Throughout the civilised universe, by the unanimous consent of experience, it is held that one may be in any position which society, kings, money or men can make, and still not be a gentleman. Speaking of India though, where public education, public estimation and public acknowledgment have one source and can only flow from one fountain-head—the Government, to which everything is subject—anyone who can think and who cares to do so must feel that from this source something should emanate which would have the effect of authoritatively deciding the limits of the "Mr." and the "Esquire." Let it not be imagined for an instant that the matter is too paltry to justify such notice or action. I have mentioned already that the use of either term is an indication of the esteem or toleration in which the person addressed is held by the person addressing him. *Ergo*, it seems obviously urgent that Government should decide as to those classes of persons and particular individuals for whom its representatives, officers and servants must either show esteem or mere tolerance. A first-class mechanical engineer is "Esquire," while a member of the same profession, but of a lower grade, who had acted for the first-class man in a Government appointment, and was appointed to act by the Governor General's agent, Central India, some time ago, was officially designated by the same Government agent as only a "Mr." in an official notification. We may note that in the direction indicated, some Governments have already taken

action, and notably that of Madras, which during the presidency of the Duke of Buckingham declared that all persons in employ of Government drawing above a certain salary were to be termed "Esquires"

What is wanted, though, is a rule which shall not apply only to a certain class but to all classes, and particularly to natives of all denominations whether private individuals or Government servants That which really jars on the reason and one's feelings is the writing of the ' Esquire" after the name of a head clerk whose only pretension to superior nationality is based on his attire and the withholding of it from a respectable native gentleman who may be a leader of his class, a wealthy merchant or one gifted with exceptional talent and particularly respected In the law courts Government offices, and in many public offices and companies any native of rank or respectability is often called a mere Mr ' or only by name, as So and so, pure and simple In America there are no levelling distinctions in society or among the public at large, but all are equally called ' Mr " In England I am told that even servants and butlers are often called Mr " and if not so addressed the man would feel himself insulted and illused

When anomalies in this respect proceed, in hundreds of instances from officers who to a great extent represent in their persons the Government they serve it is really time that Governments st [illegible] l something authoritative, for it is difficult if not impossible, for otherwise than that a wrong, an indignity or a slight, offered by a representative of Power—be his individuality ever so small—comes direct from the Power itself

NUSSERWANJEE S GINWALLA

THE MAHARAJA'S SCHOOLS AT MADRAS

H H the Maharaja of Vizianagram on his late visit to Madras paid a visit to three of the five schools founded by his late father, which are now in the charge of the Madras Branch of the National Indian Association Miss Eddes, Lady Superintendent of the Schools, writes as follows of the visit —

"Mrs Carmichael and Mrs Grigg came with the Maharaja to visit our Schools You can imagine how pleased I was, as he has never done so before They came to the Mylapore, Tripli-

cone and Black Town Schools. We had only a few hours' notice, so were unable to decorate and prepare much, but Mr. Viziarungum's kind thought provided us with garlands and flowers, and I was surprised to see how promptly the teachers rose to the occasion. Mylapore was prettily decorated with drapery and palms. Triplicane Street was festive with flags and wreaths. Some gorgeous chairs were borrowed from I can't tell where, and matting and red cloth were laid down. I could tell from the Maharaja's remarks that he was really interested. I was sorry not to show more needlework, but a considerable parcel of children's clothes made for friends had been despatched to Bangalore a few days ago. Still Mrs. Carmichael and Mrs. Grigg said the work was both better done and much cleaner. The girls sang badly, but that is a subject with which I have been quite unable to cope at present, the language being the obstacle, and the ideas of time so different. The Maharaja gave a holiday and Rs. 100 for sweets for the children."

These schools have been lately inspected by Mrs. Brander, and she found them improved.

The Maharaja also visited the Government Female Normal School, where he was much interested in some Telugu notes of lessons and in the Kindergarten occupations, admiring much the "printing" and the "paper folding."

THE LATE KESHUB CHUNDER SEN.

In our last *Journal* we briefly recorded the death, on the 8th of January last, of Babu Keshub Chunder Sen. But we feel that some further notice is due to the memory of a man who, if he was not as one of his eulogists declares "perhaps the greatest man in India at the present moment," has for many years exercised a most powerful influence on native society in its moral, social and religious aspects, an influence that will not cease with his death.

Keshub Chunder Sen has been called away in the prime of his life and the full vigour of his mental powers. He was only just over forty-five years of age, a man of powerful and commanding presence, of pure life, temperate even to asceticism, and to all human probability with a long career of usefulness before him. But we now learn that he first felt the hand of disease upon him during the anniversary season of 1882, and then had a prevision that his days were numbered; and the state of

feverish activity in which he thenceforward lived as one who felt he had much work to do and very little time in which to accomplish it, no doubt hastened the sad end

A few particulars as to the early years of this great reformer,

of good family, whose house is described as "the stronghold of Hindu orthodoxy," and at the same time the centre of that education and enlightenment which had just been inaugurated under the auspices of a galaxy of distinguished men, of whom Ram Comul Sen Keshub's grandfather, was one Peary Mohun, the father is said to have been 'distinguished for two special gifts, he was the most handsome as he was the kindest hearted member of his house, his benevolence was as unstinted as it was unostentatious" Keshub lost his father when he was ten years old His mother is *still living and to her he was ever an* affectionate and dutiful son His education seems to have been a careful one and although deficient in mathematics a family failing he was an ardent student in history logic pyschology and zoology His favourite poets were Shakespeare Milton and Young and he also read Bacon s Essays very carefully It is told of him that as a boy, "he was never satisfied without communicating all he had learnt to others He would hold classes himself, and was always imparting knowledge to the female members of his family In the year 1855, when he was only seventeen years old he established an evening school for the benefit of working men's children as well as for the middle classes It was carried on with great efficiency up to the year 1859 when works of a more important nature were undertal en, and the institution came to an end In 1857 he established a religious society called the "Goodwill Fraternity," which held weekly meetings at his house, and also the 'British India Society, for the cultivation of literature and science" The meetings of the latter were held at the Hindu School Theatre, and the late Mr Woodrow and the Rev Mr Dall took great interest in the movement It was at the meetings of the former society that he first practised public speaking, in which in after years he attained to such unusual power

Keshub Chunder had always shown great taste for the drama, and his first attempt in 1857, was the representation of *Hamlet* on the stage at his native village, Babu Protap Chunder Mozumdar acting as "Laertes" In 1858 59 his mind was occupied with another dramatic effort These were the days of the widow marriage controversy, and an excellent drama on the subject having been written by Babu Umesh Chandra Mitra, of

Bhowanipur, it was resolved to bring it out on the stage. Babu Keshub Chunder was the manager, and the performance was a great success.

During these years of intellectual activity his mind appears to have been constantly exercised in religious matters. He read much, especially in the Bible; and we are told that "he resorted to devices for the conversion of the world which bespoke his boyish fervour and dreaminess." About this time the period of his life arrived when in the ordinary course he would be initiated into the mysteries of Hinduism. When, however, he was asked to prepare himself for initiation, he met the proposal by a distinct refusal. The anger of his friends knew no bounds; persecution failed to move him, and at last a friend introduced him to Babu Debendra Nath Tagore, the Minister of the Brahmo Somaj, and from thence began that friendship which was to endure till death.

In 1859 Keshub established "The Brahmo School," under the auspices and patronage of the venerable Babu Debendra Nath Tagore. At this school two lectures were given every week, one in Bengali by the Chief Minister, and the other in English by Babu Keshub Chunder Sen. This school was the nucleus of the Brahmo Somaj of India

At this time his friends "tried to divert him from his hea strong course by finding for him employment in a public office At the close of the year he accepted a clerkship in the Bank Bengal. During the ensuing year all his spare time was devo to writing a series of English tracts and other works on principles of the Brahmo Somaj, and to lectures and controv on the subject. Towards the close of the year he took a tr Ceylon in the company of Babu Debendra Nath Tagore the following year he found the bondage of his situatio great for endurance, and he tendered his resignation, that he intended to lead the life of a missionary.

Thus, being freed from secular work, his whole soul devoted to the work of the Brahmo Somaj. In 1861 a of the Adi Brahmo Somaj was held to consider the subj improved plan of national education; and in 1862 the College was established. This scheme, however, fell During this time the intimacy and friendship bet venerable Minister of the Brahmo Somaj and Keshub had increased and strengthened, and at the Ministe Babu Keshub Chunder was associated with him in th

The year 1862 "was passed in trials and trouble tion of spirit." He suffered from a painful malady aggravated by family misunderstandings arising religious opinions. Happily, through medical skill

his health, and at the close of the year his position in the family house was strengthened by his coming into possession of the property left him by his father We have already noticed his refusal to be initiated into the mysteries of Hinduism. In January, 1863, was celebrated the birth ceremony of his first-born son, and this again gave him the opportunity of rejecting the usual Hindu rites; and, in spite of family opposition, the first Brahmo ceremony was held in the family house. It is interesting to read that on this occasion, when the whole family, male and female, young and old, left the house, his mother, a most devout Hindu lady, remained, holding that no religious or caste considerations should stand in the way of maternal affection.

From this period must be dated Keshub Chunder Sen's influence in the Brahmo Somaj For a short time he engaged in public controversy, and ably defended his position, but he soon left controversy for the more congenial work of building up the faith and strengthening the character of the community who had accepted him as a leader

In 1864 he undertook an extensive missionary tour to Madras, Bombay, and the principal cities in the North-West. In the following year occurred the schism which led to the establishment of the Brahmo Somaj of India, with Keshub Chunder Sen as its head.

It is not our purpose to describe the progress and development of this great religious movement, or to trace the steps by which Keshub Chunder Sen gradually ascended to the position of the "Apostle of the New Dispensation" Throughout, his career has been marked by remarkable intellectual and spiritual activity, by earnest strivings after reforms in the physical, moral and spiritual condition of his disciples, and by many attempts at [illegible] condition [illegible] omings in [illegible] le number of his followers, and to the formation of the Sadharan Brahmo Somaj, it is not necessary for us to speak He was too visionary to [illegible] n later years [illegible] the spiritual power [illegible] mire "He will be remembered," says one writer, "not so much for the merits of his teachings as for the impulse he communicated to the religious and moral thought of his countrymen"

J. B K.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 80.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.

Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XXX.

GOPAL AND HEM CHANDRA.

Hem Chandra's dwelling was in Bakultolah Street, Calc
It was a two-storied house, but the upper story consisted o
room only, Hem Chandra's sleeping chamber. The Boital
fronted the street on the lower floor. In it he pursue
studies. In a house a little to the south of Hem Cha
Gopal lived, he attended Dr. Duff's school. In going
he had to pass Hem Chandra's Boitakhana, and there
served as a clock to Hem, who on seeing him knew it w
to go.

One evening as Gopal was returning from school th
on a drizzling rain, he had no umbrella, so he put
books on his slate, and reversing the pile so that the sl
protect the books, placed it on his head. As he a
Hem Chandra's house the rain came down in for
sought refuge in Hem's doorway. Hem Chandra, wh
in a little earlier, was anxious to know Gopal, b
hitherto taken any steps to become acquainted with

invited him to come in and take a seat upon his *taktaposh*.* Gopal excused himself. Hem pressed him, saying, "The rain will not cease yet, how long will you stand here?" Gopal went in and took his seat at the edge of the taktaposh, keeping his feet on the ground. Hem urged him to place himself on the taktaposh, but Gopal declined, saying, "My shoes are torn and my legs muddy, if I sit on the taktaposh I shall spoil it."

Hem Chandra called a servant to wash the feet of Gopal, who then in much embarrassment took his seat upon the taktaposh. Hem Chandra took his hand and pulled him over amongst the pillows. Presently a servant brought some sweetmeats. Hem took the dish, and offering it to Gopal invited him to partake. Gopal was overwhelmed by Hem's attention, and with downcast face declined, saying, "I am not accustomed to eat at this time." Hem put some of the sweetmeats into Gopal's hand.

The storm increased, the street before the house was flooded, traffic was stopped. Gopal exclaimed, "The rain will not cease and evening is at hand, I must go."

Hem. What do you say, sir, that you will go in the storm?

Gopal. I want something at home, I must go.

Hem. What is your need?

Not liking to tell the truth, Gopal said, "My clothes are wet, if I do not change them I shall be ill."

Hem said, "Will you [illegible] servant bring dry clothes

As he spoke his eyes were cast on the ground. Hem Chandra grieved at Gopal's distress turned the subject, saying, "If you wished to speak to me why have you not done so?"

Gopal: You are a great man, and I did not know if you would, so I was afraid. To-day I was driven in here by the rain.

Hem: How am I a great man? I do not think myself so. There may be a difference of an inch between us.

Gopal (smiling): I did not speak of that sort of greatness.

Hem: Well let me see you try these clothes on.

What could Gopal do? He put on the clothes and rolled up his own to take away, but Hem would not permit it, he said, "Leave your clothes and books here, to-morrow when you go to school you can take them." Then he gave him an umbrella, and sent a servant on in front bearing a lantern.

In the house where Gopal lived there was a boy of his own age named Kanai, he was the eldest son of the master of the house. When he saw Gopal enter, he said, "It is something to see Gopal Babu come in, he is such a gentleman, he can't walk without a lantern."

Gopal: I am in fault, Kanai Babu. I could not come because of the rain. Please not to speak so loud else the master will hear.

Kanai: What difference is there between the master and me? he does know about it.

At the sound of Kanai's words the Babu knew that Gopal had come in. He called out, "Why is there all this fuss about a Brahmin servant? Because it rains are we not to eat? I don't care to keep such a grand servant. From to-morrow let him find another service."

Gopal went into the cook-room without replying. He found Shyama preparing the food. At sight of Gopal she exclaimed, "Where have you been? they are making such a fuss." Tears were streaming from her eyes.

Gopal: Didi, that Babu of whom I talk every day, in whose house there are so many books, made me come in because of the rain, gave me something to eat, and these clothes to put on; he would not let me go, and when at last I persuaded him he sent a servant with a lantern. He is as gentle as he looks.

Shyama (smiling): May he live long! may he have as many years as there are hairs on my head!

Gopal: Didi, do you know his name?

Shyama: What name?

Gopal: I have long wanted to know his name, but in the first place, he is a rich man, and secondly, he is older than I, so I did not like to ask him. I opened a book, then I thought it

e one else, so I opened others, they all con-
ıe, Hem Chandra, a good name, is it not,

ut what does a name matter? with a good
ame would be good
rou should see him you will know at once
ne is He told me to go and take a book
me
ıst show him to me one day Is there any

ater Gopal, who was cooking said, "Didi,
pan"
ı no more oil
one of ours?
—, but if you use that how will you see to study?

Gopal To day I am late with the dinner, if in addition to that there is not sufficient oil in the food, there will be a great fuss I must not study to day

Gopal was accustomed to buy oil for study from Shyama's wages, and sometimes he had to use some of it for cooking otherwise the mistress of the house declared there had been theft Having finished the cooking and placed the food in dishes, Gopal served his master, his mistress, Kanai Babu and the little ones Then before going to attend to Shyama's food and his own, he asked if the family required anything else

The master of the house exclaimed angrily, "One of these days you will be calling yourself the Nawab Suraj u Dawla! Can you not wait? this won't do in my service"

Kanai Babu's face no longer wore a smile Gopal remained in attendance

Kanai Suraj u Dawla! is there any more fish?

In order to put the family in good humour Gopal had prepared all the good things there were in the house, so he said, "There is no more fish"

Mistress What! you have used four pice* worth of fish?

Gopal I have brought it all to table

Kanai Very well, let me see the vegetables

Gopal fetched what he had put aside for Shyama's supper and his own, and showed it to Kanai Babu, who said, "You have kept some down stairs." Gopal answered "Then keep me here, and when you have finished eating go down with me and search"

* Four pice is equal to about three halfpence.

Kanai (angrily): Your words are as big as your looks.

Gopal made no reply. When the meal was over he went below, and said, "Eat your supper, Didi, I shall not eat."

Shyama: Why won't you eat?

Gopal was greatly upset by the taunts of the family, but he said only, "I had something to eat at Hem Chandra Babu's house, and am not hungry."

Shyama knew well enough why Gopal could not eat. She also went supperless to bed.

CHAPTER XXXI.

SHYAMA'S OPINION.

When Hem Chandra had taken leave of Gopal he called to him Ram Kumar, a servant of long standing, who had been with him from his birth, had reared him to manhood, felt for him the affection of a father, and regarded him as his lord. In Calcutta Ram Kumar was as a guardian to Hem Chandra, not at all as a servant. In general youths do not like old family servants, since such retainers, while cherishing them fondly, accord them no obedience, working at their own pleasure. But Ram Kumar was old, no one ever demanded service from him therefore there was no cause of displeasure.

At the call of Hem, Ram Kumar came and took a seat besi the young man, who said, "Did you see that boy who w here?"

Ram: Yes, I saw him.

Hem: What did you think of him?

Ram: He was very well to look at, good, gentle, peacea but how can I tell his inner disposition?

Hem (smiling): You are not ready to take any one on

Ram: When you are my age you will be difficult to p but I am not censuring him. What is his name?

Hem: I did not ask his name, but he is well educate how gentle and refined he is in speech.

Thus saying Hem looked into the face of Ram K guess his thoughts, but Ram did not speak. Hem co "The boy is in great trouble. He is cook in some ho attends school in the day. I don't think from his loo can be the son of poor people, his hands are so soft. must have become poor by a sudden event."

Ram said, with a dejected face, "It may be." was not very satisfactory to Hem. Since he had lear condition, Hem had formed a wish to bring Gopal But he wanted Ram Kumar to make the pro him.

reticence was vexatious After a while Hem resumed, "If we suddenly became poor, what would happen? how would it be?'

Ram said, gravely, "Ma Kali avert that evil from you! but if you are well taught, what need have you of anxiety about money?"

Still Ram Kumar came not into the desired path

Hem But suppose we became poor before my education was completed, then I also should have to cook in some house

Ram No, no, you should not speak of such things

At this moment the cook announced that supper was ready Hem, with discontented face went to his meal, and after it to bed When Ram Kumar had finished he also went upstairs, he slept in the same room as Hem Babu While eating spices Hem said, "Ram Kumar, we have eaten and we are resting but I fancy that lad is now engaged in cooking"

Ram Is the fate of all equal? if it were, the world could not go on All would be masters, it would not be possible to get a servant

At last Hem was forced to bring out the thought in his mind he said, "I am much grieved about that boy, I should like to bring him to live here, then he would be free from trouble We could easily give him food"

Whatever Hem Chandra had wished since his birth had been granted, especially since the death of his mother, no one had contradicted him Ram Kumar answered, "Bring him here if you wish it"

Hem Will my father object?

Ram Has he ever objected, that he should object now? will it trouble him to find the boy in food? Hundreds of people are by the blessing of Durga, fed in your house, will he be angry because you want to feed one lad?

Hem Then I will write to him, and to morrow I will bring the boy here

Ram. It is of no consequence whether you write or not.

Hem, greatly delighted at Ram's words, composed himself to sleep, but suddenly starting up and lighting a lamp he wrote his letter At dawn he rose and went to the Boitakhana, where he sat turning over his books, while he sent a servant to fetch Gopal Gopal was busy with the morning cooking, he sent word that on his way to school he would call on the Babu

Getting through the work more quickly than on other days, Gopal served his employers, and hastily swallowing a little food [illegible] Babu's clothes carefully folded [illegible] nd full of embarrassment, when [illegible] out quickly, drew him in and [illegible] opal gently placed the garments

n the cushions. Hem said, "What is this? why have you brought them?"

Gopal: When you sent your servant the clothes were not quite dry, I could not send them.

Hem (ashamed): I did not send Hira for the clothes, I sent him to call you.

Gopal made no reply. Hem went on, "I came to a resolution last night. I should like to tell you about it, but am rather afraid."

"It is a kindness in you to tell me your thoughts, what is there to fear?"

"Nevertheless I am afraid, lest you may not like it."

"There is nothing I could dislike, except that you should address me so formally. I am a Brahmin cook. To address me in these polite terms covers me with shame. What would people think?"

Hem, laughing heartily, said, "How am I to address you?"

"Call me by my name."

"Then you must attend to something on my behalf."

"What is it?"

Hem began to speak, but could not for laughing. The servant brought the huka, to which Hem applied himself, thinking how he should introduce the subject he had in mind. After some thought he passed the huka to Gopal, saying, "Smoke little, sir." Gopal taking the huka placed it on its stand.

Hem: Why, you will not even smoke! if you did not wish do so why take it? I could have put it down.

An embarrassed pause ensued. Gopal looked towards bookcase. Hem, seizing the opportunity, said, "You spok borrowing some books, but will not that be inconvenient? S day I may want a book that you have."

Gopal; I should not think of taking any books that yo quire; if there are any you are not using that you can le it will be a great help.

Hem: I was not thinking of that, but rather how con it would be if we lived together.

Gopal: You have already Brahmin servants.

Hem: I don't want you as a cook. My wish is should live just alike.

Gopal remained silent with his eyes cast down. refrained from speech for awhile, and then said, "Wh say to my proposal?"

Gopal answered thickly, "Sir, I am not alone, I h tive. We live together."

Astonished, Hem asked, "What relation?"

Gopal, with moistened eyes, replied, "Our condi

always what it is now. My mother had a servant named Shyama She has brought me up I owe to Shyama a thousand times more than one owes to a mother. At one time when we were very badly off Shyama spent the whole of her savings to keep us alive When my mother was dying she entrusted Shyama to my care Since then wherever I have gone we have kept together. Shyama would not live three days if she did not see me"

At Gopal's words the tears came into Hem's eyes At this moment Ram Kumar came into the Boitakhana. Hem said, "Ram Kumar, this is he of whom I spoke" Ram Kumar said, "When will the Babu come to live here?" Hem gave the history of Shyama, when Ram said, "That will do very well You were saying we needed a female servant If Shyama can do a little household work it will not be necessary to engage any one else"

Gopal How can I get away from there?

Hem · Are they so very fond of you?

Gopal · Who does care for his servants, Mahashoi? How much I was scolded yesterday because you did not suffer me to go in good time Besides——"

Hem: What more?

Gopal · Nay, sir, I will not complain of those whose rice I eat.

Hem: Well, let that go What is to prevent your coming at once?

Gopal · I cannot answer until I have spoken to Didi

Hem: When will you speak to her?

Gopal: This evening when I return from school

Accordingly, Gopal that night when he had set the cooking agoing related the whole to Shyama, whose tears flowed as she listened. She said, "We shall not suffer in going to Hem Babu's House, but what are the other people like? if they slight us how will that be? Here though you are but a servant no one knows anything about us. But there, you have told your history, if the servants should be contemptuous how will you bear it?"

Gopal: Didi, he spoke to me in such a manner that I could not [illegible]

[illegible] to do?

[illegible] neither

will [illegible]

[illegible] these people notice, if we went off to-morrow what would they do?

Gopal was delighted at Shyama's consent He ran off when the cooking was finished to tell Hem, who was equally pleased.

(To be continued.)

The Faridpur Friendly Society has done much active work *in promoting the digging of wells, the construction of roads* and waterways in the surrounding villages, in establishing schools and aiding those already in existence Little is actually effected, since the people are not easily moved to their own good, but the limited success makes the work of stimulation even more arduous In the Home Education there is yearly progress, as is shown by the figures In the first year 198 pupils were examined, of whom 127 passed In the second year 204 passed out of 275, and in the past year 270 passed out of 407 It is also observed that the more advanced classes are increasing in number Endeavours are made with some success to establish local Societies in connection with the head society at Calcutta

T[illegible] existed but one year, and [illegible] The examination came off in [illegible] 388 actually appeared at the examination, of whom 363 passed Some schools have been aided and prizes distributed This society has branch institutions in Dacca, Mymensing and Sherpur

All these Societies sent delegates to the Education Commission, and submitted memorials containing suggestions for the improvement of education in these districts

MEDICAL WOMEN FOR INDIA

At the Convocation of the Bombay University, held Jan 15, H E the Governor, Chancellor of the University, referred in the following encouraging terms to the recent opening of Examinations of that University to women, which event bears strongly on the question of women's medical training —"It is, indeed, to me a matter for congratulation that the most important step has been taken of admitting women to our public examinations There are many things yet to be done before they take the full benefits of this University For example, they cannot, without proceedings being taken by Government, be admitted to all the rights of our Colleges, and there is no doubt that various matters will have to be considered before this is done I do not think that the warmest advocates of female education can regret that one step should be taken at a time, and that the ladies, who, I trust, will present themselves in no small numbers, will show their capacity for the University Examinations before the degrees are placed at their disposal, or provision is made for them in the

Colleges. For myself, I can see no ground of principle why women should be excluded from all the educational advantages which are extended to men. I will not insult the female sex by wishing that they should be placed in all respects on an equality with men. They have their career, and a very high career, of duty which has always been entirely distinct from ours. But their intellects are as acute, their power of assimilating knowledge as great, and the means of usefulness open to them by the acquisition of knowledge as ample as those of men. In all countries the education and the development of the female character must rest with female teachers. It may be that instruction in arts and sciences can best be imparted by men. But the formation of the character of the pupil, the disciplining of her life must always rest with female teachers. And how can female teachers be qualified to a due extent, unless they have had the utmost educational advantages open to them? I cannot, therefore, see for myself why the benefit of the Universities should not be extended to women. But in this country there are peculiar reasons in favour of this view, because until society greatly changes we cannot hope, or if we do hope, we cannot expect, that women, except in their youngest years, can be present at a mixed place of education; and we must see that the instruction imparted to them after their years of childhood must be derived, if at all, from female teachers. I say, therefore, that in this country it is peculiarly desirable that female education should be carried on to the utmost extents, and that no advantages afforded by this University should be denied to women."

Miss Edith Pechey, M.D., has been gazetted as Honorary Physician of the Pestonjee Hormusjee Cama Hospital for Women and Children.

We understand that Mr. P. H. Cama has increased his munificent gift to Rs. 1,64,000, in addition to the sum of Rs. 25,000 for scholarships.

The Government of Bombay has agreed to give a free site for the dispensary which Mr. Cummoo Suleiman has offered to build, and the Town Council has decided to recommend the Corporation to contribute Rs. 6,000 per annum for three years towards the current expenses of the institution.

It is stated that in the Madras Medical College there are thirteen female students. In the M.B. class there is one East Indian; in the L.M. class, one East Indian and one Hindu; in the second L.M. Class, four East Indians, two Native Christians and one European; and in the chemistry class, three East Indians.

INDIAN INTELLIGENCE

The ceremony of unveiling the statue of the late Prosunna Kumar Tagore took place in the Senate House of the Calcutta University on Jan 10, by H E the Viceroy, as Chancellor The statue has been presented to the University by the Maharaja Sir Jotundra Mohun Tagore The Viceroy gave a sketch of the life and public career of Prosunna Kumar Tagore, who especially concerned himself with the extension and development of education Amongst other proofs of his liberality, he left a munificent bequest for the establishment of a Law Professorship in connection with the Calcutta University The statue is said to be a very good likeness

Professor Monier Williams, LL D, C I E, gave on the same occasion, introduced by H.E the Viceroy, an account of the Indian Institute at Oxford, in the establishment of which he has made very great exertions After describing the present state of progress of the Institute he urged the importance of scholarships for enabling Indian students to study at Oxford Mr H L Harrison suggested the establishment of a Committee at Calcutta for promoting such scholarships, and it appears that the Government of India intend to nominate five students annually for the Indian Institute

The citizens of Bombay have testified their strong appreciation of the public services of Mr Nowrozjee Furdonjee, by giving him a public dinner on the occasion of his receiving the well merited honour of being appointed a C I E Sir Jamsetjee Jejeebhoy, Bart., was in the chair, and the party consisted of above four hundred representatives of different sections of the native community The most cordial testimony was borne by the various speakers to the high character and the unwearied exertions for the public good of the guest of the evening We desire specially to mention that Mr Nowrozjee Furdonjee at a time when female education of the newer kind was hardly thought of, took a prominent part in organising Associations for the education of Parsee girls He replied to the toast in his honour by an interesting speech, showing how deeply he felt the enthusiastic reception which had been accorded him

The Dewan of Travancore has lately established an experimental farm, which is said to be progressing very favourably

Babu Ambica Charan Sen, lecturer at the Krishnaghur College, who passed so successfully at the Royal Agricultural College, Cirencester, is appointed a probationer under the Native Civil Service Rules, and is posted to Shahabad

Mr. Srinath Datta, at present manager of the Bisho Nath Tea Company, Assam, has, it is said, applied to the Government of Bengal for the grant of 200 acres of land for establishing a model farm within 24 miles of Calcutta. Mr. Dutta studied at the Royal Agricultural College.

We have received the report of the Mary Carpenter Scholarship Examination at Bombay, held December 17th. There were 62 candidates for the form Scholarships; 27 Marathi Hindus, 19 Parsees, 14 Gujerati Hindus, one Mahommedan and one Israelite. We shall give the details of the Examination next month. These Scholarships are granted by the Bombay Branch of the National Indian Association.

PERSONAL INTELLIGENCE.

The following gentlemen were called to the Bar in Hilary Term:—Mr. C. Vencatanarasiah (Inner Temple), Mr. Manobendra Krishna Deva (Inner Temple), Mr. Rastamji Dhanjibhai Sethna, LL.B., B.A., Bombay University (Middle Temple), 1st Lecture Prize £50, Hilary Term, 1884, 50 guineas Equity Scholar, Hilary 1882, 30 guineas Real and Personal Property, Trinity 1882 and Trinity 1883.

Mr. H. E. Banatvala, of Bombay, was among the sccessful candidates at the late Competitive Examination for the Indian Medical Service, standing third, with 2,102 marks.

Mr. Mudalitamby Eleyatamby, student of the Ceylon Medical School, has passed the Primary Examinations in Anatomy and Physiology of the Royal College of Surgeons.

Mr. R. G. Kar has passed the Final Examination for the License of the Royal College of Physicians of Edinburgh.

On Feb. 13th some members of the Northbrook Indian Club entertained Mr. R. D. Sethna, Hon. Sec. of the Club, at luncheon on the occasion of his having passed his legal Examinations with high honour. Sir Ashley Eden presided, and among those present were Sir George Kellner, Colonel Yule, Sir George Birdwood, Mr. Thornton, Mr. Pedder, Mr. Seymour Fitzgerald, and other gentlemen.

Departure.—Mr. Rajani Kanto Sen, for Calcutta.

We acknowledge with thanks the Report of the Indian Education Commission; the Madras Educational Record, New Series; the Madras Monthly Magazine; the Sanskrit Reader, No. 1.

NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

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JOURNAL

OF THE

National Indian Association

IN AID OF

SOCIAL PROGRESS AND FEMALE EDUCATION
IN INDIA

No. 160.—APRIL, 18[illegible]4

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
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11 QUAY [illegible]

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CONTENTS.

Communications for the *Journal* to be addressed, care of Miss E. A. Manning, 35 Blomfield Road, Maida Hill, London, W.

JOURNAL

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THE NATIONAL

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD Esq., Athenæum Club, Pall Mall; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 160 APRIL 1884

ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

THE Annual Meeting of the National Indian Association was held on Monday, March 17, at Exeter Hall. The Chair was taken by the Right Hon. Sir Arthur Hobhouse, K.C.S.I. Among those present were Mr. Lionel Ashburner, C.S.I.; Mr. C. R. Lindsay; Lady Hobhouse; Mr. Thomas H. Thornton, C.S.I.; Mrs. Hoggan, M.D.; Mr. J. W. Sherer, C.S.I.; Mrs. Fitch; Mr. Percy Sinnett; Mrs. Akroyd; Mr. Lalmohun Ghose; Mr. J. B. Knight, C.I.E.; Mrs. Knight; Mrs. Lalit; Mr. D. R. Colah; Mr. A. K. Settna; Mr. W. Martin Wood; Mr. Lal Ganga Ram; Mrs. Bloxam; Mr. Boulnois; Mr. Spanlie; Mr. I. Gile; Rev. James Long; and many others interested in India.

The CHAIRMAN began by calling attention to the Report for 1883, which was already in the hands of those present, expressing his pleasure at taking the chair on the occasion. He hoped that as times went on the Association might vindicate its title to be called the National Indian Association. Although no large number of members were at present enrolled, and the income was on a small scale, yet the work of a society is not always governed by the amount of income or the number of its members. The following is an abstract of the Chairman's remarks:—Although we cannot boast that our number or our income is on a national scale, I submit with confidence that the character and the work of the Society is entirely national. Its object is to be always forging bonds of union between the English nation and the Indian people, who perhaps are not a nation, being too divided for that, but they are at all events a very large

portion of the human race. The course of history has brought England and India so closely into contact that it is impossible that they should avoid exercising a great influence on one another, which must be either for good or evil. The increase of the facility of communication, which has been so great of late years, will certainly render the connection closer as time goes on. It is the object of this Association, as far as it can guide events, to see that the influence shall be for good and not for evil. The first condition of kindly or beneficial intercourse between man and man is that two men should know each other, and accordingly the first object of the Association is to extend a knowledge of India in England and to create an interest in its people. One is often struck by the ignorance of the affairs of India displayed by the average Englishman. A man will sometimes talk in a very glib fashion of our empire, our great dependency, the richest jewel in the English crown, &c., and the enormous advantage we have obtained by being rulers of India. But when he is brought down to particulars it may be found that he does not clearly know whether India is as big as England or as Europe; whether it is inhabited by one race, by two, or by ten; whether the people speak one language or twenty; whether they hold one religion or a dozen; whether they are one society acting together, or are split up into thousands of castes; nor how we got there, nor what has been our action since our arrival. There is a general idea that India is a large country inhabited by people called "Natives," who are much alike and speak the "native" language; that those Natives are all blacks and all idolaters; that they are very rich, and that we got possession of the country through some divine or natural dispensation, by which easy and spontaneous processes are devised to enable strong nations to rule over weak ones. That is the idea generally pervading men's minds. There is some truth in it and a great deal of error; so much error as to spoil and vitiate any efforts, however well-meant, to secure a just and judicious treatment of the one people by the other. The object the Association puts first is to dissipate the error as far as it can, and increase the knowledge of India amongst the English people, and it is a national object which deserves national support. If such be the ignorance of Englishmen concerning India, the ignorance of the people of India concerning England is far greater and more profound. I for one do not see how the ignorance is to be dissipated

unless it is through the minds of those Indians who have enterprise enough to come to England and to reside here for a substantial space of time—I find the object put third in the Society's list is the promotion of friendly intercourse between English people and the people of India. If I were to select any one of its objects as the most practical, the most within our compass and which has met with the greatest amount of success, I should elect this one. Every year an increasing number of young men come over from India, some for the purposes of commerce but most of them to obtain an education either professional or general. Of these, all—except a very few who remain for commercial purposes—go back to India and settle in their own neighbourhood and among their own friends, where each becomes a focus and an oracle of information respecting England. He is our interpreter to the people of India, and it is probable moreover that looking to the amount of training he has got and the extra robustness given to his mind by travel and education he will be a leader of people's thoughts on other important subjects. Will it not then make a difference how the man has been treated and handled during the period of his European education? Suppose one of your own sons to go out to Germany to reside there for some years, he is there subject to a feeling of isolation which makes him miserable and is removed from home and those wholesome restraints of family and association which save a man from many a scrape. It may make all the difference to him and probably will whether he is received in his new home by those who guide him aright and with kindness or whether he is neglected; it will make all the difference between his being a useful member of society, promoting order, peace and good will wherever he goes, and being a bad member bringing disorder and turbulence in his train. If that is so with regard to the slight difference between one European country and another, how much greater is the change when a young Indian comes away from his friends to England. The gulf between him and the English in colour, religion and habits is much greater, and the removal of restraint is more marked, as the difference in point of liberty between Indians and Europeans is much greater than that between the peoples of one European country and of another. The young man from India is in a situation of great peril, and he can only get through without harm and with profit if there is some one to

take him by the hand, treat him kindly, and place him where he will be taken care of; to advise him in difficulties and to sympathise in his joys and sorrows. That is an object of the Association which deserves support on a large scale.

SIR ALEXANDER ARBUTHNOT, K.C.S.I., in moving the adoption of the Report, said: I think it is apparent from the facts stated in the Report that with one exception, to which I will refer presently, the progress of the Association during the past year has been fairly satisfactory. The increase in the number of members and consequent improvement in the finances of the Association; the impetus which has been given to that important reform, the employment of medical women in India; the munificent donations made by native gentlemen at Bombay for the erection of a hospital and of a dispensary for women; the throwing open to female students of the Medical Colleges and Schools at Calcutta, Agra and Lahore; the early prospect of the establishment of a hospital for women at Madras, under efficient female management; the successful promotion of Home Teaching at Madras; and in London the continued publication of the monthly Journal and the success of the evening meetings, which are intended to promote social intercourse between English ladies and gentlemen and natives of India visiting England for study or for other purposes, are all satisfactory incidents in the history of the year.

The exception to which I alluded as marring the otherwise favourable report is the unsatisfactory state of things at Calcutta, where, in consequence of the political excitement which has prevailed during the past year, the local Committee have been compelled to give up the Home Teaching, and in a great measure to discontinue the social gatherings, which were an important feature in their work. This is not the time or place to discuss the merits or demerits of the measure which has evoked the intense political feeling to which the Report alludes; but however much we may differ as to the policy of that measure, I am sure that we are all agreed in deploring the sad antagonism which has been aroused, and I cannot conceive any more important object to which the members of this Association can devote their energies at the present time than that of allaying the excitement which has arisen and restoring those friendly sentiments which had become increasingly prevalent between Englishmen in India and their native fellow-subjects. This is a duty which devolves upon the representatives of both races, but it especially devolves upon Englishmen and Englishwomen, and more particularly upon those who, having spent the greater part of their lives in India, know from personal experience the many good qualities which the natives of that country possess.

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institutions, there must of necessity be a day of small things, and I think it must be admitted that the National Indian Association has not yet emerged from the condition which that phrase implies It cannot as yet boast a very long roll of members The work which at present it is able to accomplish, useful as it is, and planned, as I venture to think, upon sound principles, is small in comparison with the objects at which it aims Those objects are —

(1) To interest the people of this country in our great Indian Empire

(2) To co operate with efforts for promoting education and social reform in India

(3) To promote friendly intercourse between English people and the people of India

It might be thought that the first of these objects was not difficult of attainment When we consider what the British Empire in India is, when we remember its extent its population, the variety of its races, the value of its products, the almost romantic history of its conquest and consolidation and the advantages which its possession confers upon many Englishmen of all ranks and classes we might suppose that it would be an easy matter to interest the people of England in this vast Indian Empire But we know that the actual facts are not exactly what we should wish them to be We know that an Indian debate in Parliament is too often a signal for empty benches, and speaking from my own personal observation I am bound to confess that since my return from India nothing has struck me more than the apparent indifference with which any mention of India is received by a normal English audience This is a state of things which is not creditable to our nation It is in truth one of the many difficulties which beset our government of India But India would never have been won if Englishmen were deterred by difficulties, and if we compare its present condition with that which some of us are able to remember we shall not regard with any serious misgivings the attainment of every one of the objects which this Association has in view

I recollect reading, not very long ago, in the memoir of an eminent and popular statesman who belonged to a generation now passed away, a speech delivered by him many years since, in which he quoted some remarkable words of Mr Burke, as applicable to the time at which he spoke Mr Burke's words were "We may have rivals, we may have enemies. I do not fear the power of our rivals I do not fear the greatness of our enemies But there is one thing which I do fear, and that is our own power and our own greatness Our Indian Empire is an awful thing"

Nearly a century has elapsed since those words were uttered by the ablest political philosopher that the English nation has produced. Nearly fifty years have passed by since they were quoted by Lord Melbourne as illustrating some of the difficulties which surrounded his government in 1835. What a vista of important events, of difficulties overcome, of conquests achieved in peace as well as in war, the mere mention of those periods brings before the mind's eye! Looking to India alone, it places before us the great wars of the closing years of the last and of the earlier years of the present century. It recalls to our memories the names of some of India's greatest statesmen, of Munro and Malcolm, of Elphinstone and Metcalfe, men whose fame is still nearly as fresh as if they had died but yesterday, whose authority is still appealed to whenever a question of more than usual difficulty comes up. It reminds us of the era of peaceful administration inaugurated by Lord William Bentinck, of the beginning of native education, of the abolition of *suttee* and of the suppression of slavery in India. It leads us on over the disasters of the first Afghan war, to the conquest of the Punjab and the final consolidation of the Empire under the great Pro-Consul, to the introduction of railways and telegraphs, to the mutiny, to John Lawrence and the noble band of men who stemmed and quelled that terrible rebellion, to the abolition of the great Company and the transfer of India to the Crown, to the remodelling of our Courts, to the reforms of our revenue and fiscal system, to the establishment of our Legislative Councils, to our Codes which are the envy and admiration of the most eminent jurists, until our survey brings us to the present time, with its development of public works, with its Colleges and Universities, with its liberal measures for primary education, with its questions of local self-government and of the advancement of native officials, with its native States administered by highly-educated and trained native administrators, with native Indian students in our English Universities and Inns of Court, and last, but not least, with our National Indian Association, which seeks to give us a link between the Englishman and the Asiatic and to supply to India some of those social wants which are hardly within the scope of the direct action af a Government.

Is not such a retrospect, brief and cursory though it be, sufficient to reassure us and to prevent our indulging in undue apprehensions as to the success of our endeavours? Difficulties there are and always will be, and in India, as elsewhere, the political horizon is seldom entirely serene. At the present moment there is at least one cloud which may spread and darken our prospect more speedily than some of us anticipate, but it is not the less, it is the more incumbent upon us to do what we can to improve our administration and to promote union and friendly relations

between the members of our own race and the people whom Providence has entrusted to our rule Let us therefore persist in the good work which has been begun, adopting as our motto and observing as our guide the four words which close an article in a recent number of your Journal—"Never hasting, never resting"

Mr BRYCE, M P, as one who had not been in India, but felt profoundly interested in Indian questions, desired to say that the silence with which the mention of India was sometimes received in England was not always to be attributed to indifference, occasionally that silence was imposed by conscious ignorance of a subject whose importance and complexity were fully realised Many of those who were chiefly called upon to take thought for India were reluctant to express opinions because they knew how difficult it was to arrive at true knowledge Many Englishmen entertained heartfelt sympathy with the work of this Association, and to one branch of it his attention had been specially directed by his interest in analogous work at home The diffusion of knowledge of Indian problems in England was aided by a large influx of natives of India and they rendered great service to both countries, who strove to remove any obstacles which interfered with freedom of intercourse between those natives and the English people, so that we might learn from them, in their own words how English ideas and institutions struck them, and what the relations of the two races appeared to them to be An evening spent in conversation with a number of young men

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Indian questions were in

when one heard from their lips how they presented themselves to their minds, and if anything would encourage the influx of native Indians to this country, make them at home when they did come and increase the beneficial influence of their intercourse with us it was the work undertaken by this Association One of its objects was to promote female education which had made enormous strides in this country during the last fifteen or twenty years When the Schools Enquiry Commission was appointed, in 1865, we had not reached the idea of making any further public provision for the education of girls than that given

was open to women The results achieved were greater than it had been supposed the public mind was ripe for, but, when a few ladies had led the way, it was seen that the public were prepared to follow In India, greater difficulties were interposed by prejudice and by the social habits and social organisation of the

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people; but the difficulties might not prove insuperable; and those difficulties should induce us the more earnestly to apply ourselves to the task. A stimulus was furnished by recollecting how much we owed to women of what was best in our recent literature and in every kind of charitable and philanthropic work. We could hardly rise to the highest civilisation without the cooperation of woman. It was one of the objects of this Association, endeavouring to mediate between the ideas and habits of the East and those of the civilised people of the West, to enable us the better to enter into and appreciate the ideas which lie at the root of Eastern life, and, on the other hand, to convey to the Eastern world those forms and shapes in which Western civilisation had been able to make the greatest progress. If we compared modern civilisation with the civilisations of Greece and Rome we should find that in no direction had there been so marked a progress as in the improvement of the position of women, their participation in the highest aspirations and efforts of men, and the influence they exercised on the body politic. Hence the wisdom of endeavouring to convey, as far as we could, into the East Western habits and ideas as to raising the position of women. Education was the most pervading, the most subtle, the least obtrusive, and the most steadily operating influence we could apply. Through the efforts of the Association schools had been founded to which girls were invited to resort, prizes were offered, governesses were trained and examined and agencies were established for introducing them to families: in a variety of ways attempts were made to generate a sense of the importance of knowledge and culture in women's lives, and to stimulate a disposition in the people to use the educational agencies provided. It was part of the Association's work to provide books suitable for the reading of Indian women. Books might be written or translated on many subjects which could not have interest for women who had led secluded lives: hence the necessity and usefulness of this work. Not less important was it to interest in the efforts of the Association English ladies in India, because they could communicate their ideas to native ladies without incurring the suspicion of attempting to disturb the existing framework of society, much less of proselytising; and the sphere of usefulness thus opened in many ways to English ladies enlarged, enlivened and gave new authority and influence to the life of woman. The partial suspension of the Association work in Calcutta was much to be regretted; but the storms which disturbed Calcutta were not allowed to reach England; here at any rate members of both races might meet with perfect cordiality, reciprocating their mutual interest in the prosperity of England and of India, and both believing that our Government in India ought to be maintained with the view

securing the well being and accelerating the moral and intellectual progress of India herself

Mr M M Bhownaggree said that the Report was a catalogue of beneficent efforts, nothing that could promote the objects of the Society had been left undone during the past twelve months He only expressed the feeling of every native of India present and of the large number in India acquainted with the Association when he said that they felt deeply grateful for efforts carried on with success with the object of bringing the two races together It specially befriended young Indians who coming to England for education would otherwise find themselves isolated and helpless in a strange country The speaker thanked the chairman for anticipating him in expressing their obligation to the kind heart and head who did so much for the Association It was their excellent friend Miss Manning, who originated and formulated and brought to a point very near completion those various events of which the work of the Institution was so full year after year, and it would be a grave omission on his part were he to make no mention of the gratitude they and especially those of his countrymen who derived many advantages owed to her for her beneficent work Belonging to Bombay he was specially interested in what was done by the Branch for that Presidency The absence of a report therefrom as an indication of what Bombay had omitted to do was compensated for by the enterprise of the citizens of Bombay in supporting the movement for the medical education of women with an earnestness surpassing the most sanguine expectations Not only had a hospital and a dispensary been established but the Bombay University found a short cut to progress by enacting that the pronoun "he" in its rules included the pronoun "she" thus making its best degrees attainable by women Unfortunately there were few pupils to become candidates for the degrees, because there was a dead block in higher education An excellent project was sent from the India Office some years ago It offered liberal scholarships for girls proceeding from elementary to higher education but somehow the scheme failed to excite local sympathy A similar project sent to Madras had succeeded, and continued to make progress up to this day The Association might well direct its attention to the revival of the project that was sent to Bombay, and which fell through from want of local sympathy If a scheme of higher education for ladies could be brought into operation at Bombay there would be an adequate supply of students for the medical schools and the movement which had commenced under such auspicious circumstances would advance successfully to its legitimate result He cordially supported the motion

The adoption of the Report was then put and agreed to

Sir Lepel Griffin, K.C.S.I., moved the following Resolu-
on:—"That the work of the National Indian Association, in
dvancing education and social reform in India, and in pro-
noting friendly intercourse between the people of England and
of India, deserves cordial support." He said there could be no
doubt but that all present would cordially endorse the terms of
the Resolution, and also commend both the practical and sensible
spirit in which the Association endeavoured to perform its great
work and the excellence of the methods which it adopted. Here,
in this Society, leaving the polemical ground of religion and
politics, where conflict raged as fiercely as on the battlefields of
the Soudan, all could meet on the common basis of intelligent and
beneficent action, and co-operate for objects the attainment of
which must command the sympathies of all who found their
highest pleasure in doing good to their fellow-men. Among
the members and subscribers to the Association he found the
names of some native chiefs and gentlemen with whom he was
officially connected in India. He would specially mention Her
Highness the Begum of Bhopal, a woman of the highest
intelligence and culture, who, in the interviews he had had
with her, had always expressed her strong interest in female
education; others were His Highness Maharaja Holkar Arjan
Singh of Dattia and Kibé Rao Sahib, the wealthy and liberal
bankers of Indore. But there were many names of chiefs in
Central India and Rajpootana that he did not find in the list
and he could only infer that they did not know of the Associatio
and its objects. It must strike anyone on looking over th
Report how small a share of the work of the Association w
borne by natives of India. The list did not contain the nam
of some great chiefs of India in the country of which he h
had political charge, and they were men of enormous we
and importance; such were His Highness the Maharaja Sin
and the enlightened chiefs of Dorcha, Dhar and Rutlam, wh
took warm interest in female education. Some of them
distinguished for having had in their families very cleve
remarkable women. Some of these ladies had sat in du
decide questions in dispute between their subjects, and so
fought at the head of their troops in great engagements.
these facts on record there certainly did seem to ha
retrogression rather than advance among the women o
ut the past, at all events, did afford some hope
labours of the Association in England and India woul
ful in good results. That being so, there was g
disappointment in the lack of native response to th
the Association. Many gentlemen of good ability a
rank had visited England and had received something
culture, but few when they returned to their nati

ble to resist the evil influences by which they were surrounded, hey did not struggle against those evil habits which were now the curse of India, and they did not seek to remove the prejudices which were weighing down their own people. It was to such men, and to them alone, we must look for the social regeneration of India and for the removal of its special hindrances such as the disabilities of women, the celibacy of widows, infant marriages and polygamy. So long as these were prevalent, so long as one half of India held the second and best half in social bondage, so long as polygamy and infant marriage were upheld as sacred duties among Hindoos or Mahomedans so long would Englishmen refuse to allow that the natives of India were socially or intellectually equal to themselves. No nation was civilised which did not extend equal rights to its women. This Association would do its work best if it induced native gentlemen such as those present, some of whom were among his personal friends, to apply themselves to the social regeneration of their country, to leave aside those barren political studies, which were of no use in India and of little use in England. It was not to Indian students at the Universities or in London that we look for illumination on the vexed questions of Indian policy. In England when we required a wise and a carefully considered opinion on a political or religious question on the pacification of Ireland or the enlargement of the franchise, we did not ask English schoolboys for their opinion. If the Association directed the attention of those young men over whom it could exercise a legitimate influence to the points which were of far more importance than any political agitation, such as the enlightenment of their own countrymen, the instruction of their wives and daughters, and the removal of prejudices from the minds of Hindus, it would do far more good to them and to their country than by seeking to intrude their opinions on all the vexed political questions that now disturbed Indian society. There was an institution which had not received the attention which it deserved, yet it was working in the best way to advance the objects this Association had at heart—he referred to the University of Northern India, which had been established at Lahore, in the Punjab, and which was endeavouring to promote the education of the people by the people, to interest them in their own education, to create a liberal an wholesome vernacular literature for men and women alike, an to unite chiefs and people in the regeneration of their commo country. The founding of this institution, which had been object dear to his heart for twenty years, was now an acco plished fact, and, in his opinion, it would be the great glory of Lord Ripon's administration. He commended it the most careful attention of this Association, as it was try

o in India what this Association was trying to do here. founder of it, the man whose idea it was, to whose owledge, skill and untiring labour the success of it was due s Dr. Leitner. No one connected with education in India d done more fruitful work for that country than he had by ounding this institution.

Mr. Hamid Ali Khan, M.R.A.S., F.R.Hist.S., in seconding the Resolution, said: It is impossible to overestimate the importance of the objects of the Association and the value of the benefits that would result to India and to England from the attainment of them. The prosecution of them would be the best service England could render to India, and none of them would be more important than the promotion of female education. Success in India depended largely upon the zeal, interest and attention which the men of India could be induced to give to the movement. The walls of the Zenana were strong, but not impregnable to the attacks of the forces combined by this Association. With respect to polygamy, it ought to be remembered by Englishmen how the difficulty of dealing with it was increased by the fact of its being assumed to have religious sanction; and he could say this the more freely because for 300 years no one in his family had been charged with polygamy, and his family had been as good Mohammedans as had ever been born on the soil of India. It had been said that Indians returning from England did not seek to improve the social condition of the people; they did not make the effort; but surrounding circumstances were too strong, and they sank under the burden imposed by them. Whateve might be the reason it could not be denied that the social intercours between the natives of India and those of England was extreme limited. There could not be a really stable Empire which d not rest upon the foundation of the popularity of the governi classes with the governed. He hoped, therefore, the native India and the people of England would, in their joint inte endeavour to improve the social condition of the people of I and would heartily co-operate in a work which was honou alike to England and India. It was a great thing to co India, but it was a still greater thing to govern India justice and impartiality. Much good had been done b Association; much still remained to be done; and in c the Association deserved the cordial support of both co

Sir J. Budd Phear said that although he had the h being on the Council, it was seldom he could come to Lon the far West to take part in its deliberations, but he fe fortunate in being able now to express the hearty inter in the work of the Association. The close connection with India was such as to impose very high respon

England It had been said by an eloquent native gentleman that the introduction of English education into India was acting as a dissolvent of the framework of Indian society New ideas and new principles of development had been introduced into native society Social progress for man was discovered to be accompanied necessarily by progress for woman There would be no national advancement without the advancement of women, and it was to that point that the intelligent people were directing their attention He did not think the young men who come to England for study could be asked to abstain from taking interest in political matters It was the best minds of the time and country which entertained political aspirations, and by excluding these from co-operation with us we should be despoiling ourselves Passing from London to the remoter parts of the country, a great coldness was to be found in the reception of Indian topics, even amongst those who had had Indian experience, and were reckoned Anglo Indians The more normal ingredients of English society exhibited a certain jealousy for their religion It was difficult to get people to see the expediency of forbidding proselytism in India In the country it was only Missionary objects which had any prospect of success, proselytism forbidden it was found that society folded its hands Yet, it was one of the soundest principles of the Association that it should abstain from any attempt in that direction If we wished to have any influence on the better part of Indian society we must not only avoid proselytism but we must let those to whom we address ourselves know that it was excluded from our programme He had great pleasure in supporting the Resolution

The Resolution was carried *nem con*

Mr N N Mitra moved the third resolution "This meeting views with satisfaction the success which has attended the movement to extend the employment of medical women in India" He said there was a great want of medical women amongst the people of India, for, according to their customs, which were founded on their religion, women preferred death to *seeking help at the hands of a medical man* There were, however, many educated ladies who had broken through the *bonds of custom and prejudice, fortunately for themselves and* the progress of civilisation But even some of those ladies submitted reluctantly to the attendance of a medical man, not because of prejudiced minds, but because of the delicacy of their nature, and their social customs The want of medical women had been partially supplied A hospital and a dispensary had been established in Bombay, which place might be congratulat[illegible] possessing the means of saving many lives of women [illegible] door of the Medical College of Cal[illegible] been [illegible] women, but that does not supply [illegible] the [illegible]

ngal, where the want of them is quite as much felt. d not know that it would be wise to ask for a guarantee the natives, for they were of opinion that if women out they would be highly prized and well remunerated heir services. If, however, it was thought that the offer guarantee were indissolubly connected with the solution ne question, he would suggest that the Government should r such a guarantee. The natives would not act in opposition heir belief that it was unnecessary; but the Government, for sake of humanity and the preservation of the lives of millions of women, should do it. The Government had done thing or very little for the elevation of women. We now ved under a Liberal Government, and if that Government was uly liberal it should display its liberal principles by liberal cts. It should appoint lady doctors to fill some of the vacancies on the Indian Medical Staff, which would not entail increased expenditure and would be a humane act. He agreed that Indians resident in England as students should not interfere in politics. Indian society was full of social grievances, and it was their duty to try and remove them; if they were successful in that there would be no difficulty in getting rid of the political grievances.

Dr. LEITNER seconded the Resolution, and said the question of a supply of medical women for India was a difficult one; but he agreed that the necessity for a guarantee fund was not so great as was imagined in this country, and he believed the remuneration obtained by qualified women would be sufficient for them. But to reach that condition two things were necessary—sympathy and a knowledge of the language, which would open the hearts of those with whom they had to deal. The position of Indian women, especially in the higher and better classes, was characterised by circumstances which were not known in this country, and in attempts to reform we must be careful not to move any of the existing landmarks. The spreading of literature among women must be undertaken with great caution, and the adaptation of European works must be done most carefully. At Ropar there was a Baidni or native medical woman enjoying a good practice, and there were others elsewhere. If the wives and daughters of the native professional medical class were educated they would gain access to the homes of patients and win their confidence. That seemed to be the right course to pursue. There was an impression that the native women were very ignorant, but it was not invariably the case. In fact, so well educated were they in the Punjab that they provided female teachers before the days of annexation for the North-West, and it is still considered the right thing for a Mahommedan widow to open a Koran school. With regard to young Indians in th

country. Sir Lepel Griffin was [illegible] suggestion that there was great danger in [illegible] them away from their work [illegible] political [illegible] which Englishmen must [illegible]. What was wanted was to [illegible] Indian medical [illegible] to [illegible] to advance them in their profession, lawyers [illegible] &c., they must remember that their future [illegible] be India and the circumstances there would be very different from what they were here. They came to England [illegible] and, if we chose to listen to them [illegible] the fault was ours and the injury [illegible]. It was our duty to make them better lawyers and [illegible] that they might be shining lights in their profession, which the education of Indian students generally must not [illegible] one, for if they were a century ahead of their countrymen they would lose touch with them, which we did not want them to do. Therefore, education must proceed on indigenous and sympathetic lines to be of the greatest use.

Dr Yu[illegible] Khan supported the resolution. He said the English had gained the good feeling of the natives by not making laws to interfere with their religion. Missionaries were sent out to reason with them, but there was no compulsion. His experience in England was a warm reception from everyone, although he felt that there were more caste prejudices here than in India. If medical ladies would only go out to India they would do a great deal of good, and it was to be hoped that the Government would take some steps in that direction.

The Resolution was carried unanimously.

Colonel Macdonald proposed a vote of thanks to the Chairman. It was not the first time that Sir Arthur Hobhouse had been good enough to preside at their meetings, and knowing as they did how fully his time was taken up with important duties they could not but feel grateful to him for again consenting to occupy the chair on this occasion and to give them the benefit of his views on a class of questions with which his residence in India had made him thoroughly familiar. It must be a great encouragement to the members of the Association to see on th[illegible] Indians belonging to [illegible] very different schools [illegible] unite with the native gentlemen who had addressed them this afternoon, in expressing approval of the objects which they had in view. It was but little that an Association of this kind could effect with the humble means at its command, but if it succeeded in bringing Europeans and natives more together, especially through its branches in India and thus contributed to allay, even in a small degree, the feeling of irritation which

had unhappily sprung up between the two races in some parts of India during the last year or two, it might be hoped that the Association did not exist altogether in vain.

The motion was seconded by Col. R. H. KEATINGE, V.C. C.S.I., and carried unanimously.

The Chairman thanked the meeting for the vote, and said it afforded him great pleasure to do anything for the Association.

RECOMMENDATIONS OF THE INDIAN EDUCATION COMMISSION IN REGARD TO FEMALE EDUCATION.

1. That female education be treated as a legitimate charge alike on Local, on Municipal, and on Provincial funds, and receive special encouragement.

2. That all female schools or orphanages, whether on a religious basis or not, be eligible for aid, so far as they produce any secular results, such as a knowledge of reading or of writing.

3. That the conditions of aid to girls' schools be easier than to boys' schools, and the rates higher—more especially in the case of those established for poor or for low-caste girls.

4. That the rules for grants be so framed as to allow for the fact that girls' schools generally contain a large proportion of beginners, and of those who cannot attend schools for so many hours a day, or with such regularity as boys.

5. That the standards of instruction for primary girls' schools be simpler than those for boys' schools, and be drawn up with special reference to the requirements of home life, and to the occupations open to women.

6. That the greatest care be exercised in the selection of suitable text-books for girls' schools, and that the preparation for such books be encouraged.

7. That while fees be levied where practicable, no girls' school be debarred from a grant on account of its not levying fees.

8. That special provision be made for girls' scholarships, to be awarded after examination, and that, with a view to encouraging girls to remain longer at school, a certain proportion of them be reserved for girls not under twelve years of age.

9 That liberal aid be offered for the establishment in suitable localities, of girls' schools in which English should be taught in addition to the vernacular

10 That special aid be given, where necessary, to girls schools that make provision for boarders

11 That the Department of Public Instruction, or various departments respectively, be requested to arrange, in concert with managers of girls' schools, for the revision of the code of rules for grants in aid in accordance with the above recommendations

12 That as mixed schools other than infant schools, are not generally suited to the conditions of this country, the attendance of girls at boys schools be not encouraged, except in places where girls' schools cannot be maintained

13 That the establishment of infant schools or classes, under schoolmistresses, be liberally encouraged

14 That female schools be not placed under the management of Local Boards or of Municipalities unless they express a wish to take charge of them

15 That the first appointment of schoolmistresses in girls' schools under the management of Municipal or Local Boards be left to such boards with the proviso that the mistress be either certificated or approved by the department, and that subsequent promotion or removal be regulated by the boards, subject to the approval of the department

16 That rules be framed to promote the gradual supercession of male by female teachers in all girls' schools

17 That in schools under female teachers, stipendiary pupil teacherships be generally encouraged

18 That the attention of Local Governments be invited to the question of establishing additional normal schools or classes and that those under private management receive liberal aid, part of which might take the form of a bonus for every pupil passing the certificate examination

19 That the departmental certificate examinations for teachers be open to all candidates, wherever prepared

20 That teachers in schools for general education be encouraged, by special rewards, to prepare pupils for examinations for teachers' certificates and that girls be encouraged by the offer of prizes to qualify for such certificates

21 That liberal inducements be offered to the wives of schoolmasters to qualify as teachers, and that in suitable

cases widows be trained as schoolmistresses, care being taken to provide them with sufficient protection in the places where they are to be employed as teachers.

22. That in districts where European or Eurasian young women are required as teachers in native schools, special encouragement be given to them to qualify in a vernacular language.

23. That grants for zenana teaching be recognized as a proper charge on public funds, and be given under rules which will enable the agencies engaged in that work to obtain substantial aid for such secular teaching as may be tested by an inspectress or other female agency.

24. That associations for the promotion of female education by examination or otherwise be recognized by the department, and encouraged by grants under suitable conditions.

25. That female inspecting agency be regarded as essential to the full development of female education, and be more largely employed than hitherto.

26. That an alternative subject in examinations suitable for girls be established, corresponding in standard to the matriculation examination, but having no relation to any existing university course.

27. That endeavours be made to secure the services of native gentlemen interested in female education, on committees for the supervision of girls' schools, and that European and native ladies be also invited to assist such committees.

OUR INDIAN FELLOW-SUBJECTS.

It will doubtless have been observed that during the painful controversy which has agitated the Indian community throughout the past twelve months this *Journal* has carefully abstained from the expression of any opinion on the question in dispute; at the same time we have not failed to inculcate, so far as our influence extends, a spirit of fairness, conciliation and sympathy. It is a matter for congratulation that, while there has been in the earlier stages of the controversy much written and spoken on both sides which writers and speakers would fain recall, there have of late been indications of gentler feelings; and since the settlement of the controversy there is reason to hope for a return to those sentiments of

mutual goodwill, and of a desire to co-operate for the public good, which have heretofore characterised the Indian community, both European and native

A few general remarks on our position as Englishmen with regard to our Indian fellow subjects will not we hope be considered out of place at this juncture

In our Eastern possessions we are brought into contact with very different conditions to those which exist in any other dependency of the British crown In the Indian peninsula especially, circumstances have placed us—a mere handful of Englishmen, as we have often been reminded of late—as the ruling power over 250 millions of people of various races, tribes, castes and religions, some of them the descendants of former conquerors, others the relics of a civilisation anterior even to our own some but little removed from savages, but a large proportion peaceful cultivators of the soil, uneducated and unambitious In the space of a little more than a hundred years this vast population has been brought under British rule, they own our Queen as their Empress, they are our fellow subjects

It must be observed that in India the English have made no attempts at colonisation We have introduced new forms of industry, or have developed old ones,* but our agency has been simply that of managers and directors Thus coffee planting in Southern India and Ceylon, indigo planting and its manufacture in Bengal, silk culture in Berhampore, tea planting and its preparation in Assam Sylhet, Darjeeling and Kumaon, jute cultivation in Eastern Bengal, and its preparation for the home market in Calcutta, cotton planting in Western India and its manufacture into fabrics in the East and West, and other minor industries, while owing their existence in their present form to English capital and enterprise, give employment to an infinitesimally small number of

* *It is often said that under English rule the indigenous industries of the*

English hands in proportion to the amount of native labour engaged, and these merely in the way of direction and superintendence.

In like manner, in the construction of our railway system, one of the most important civilising agencies in any country, no army of English "navvies" was imported, but thousands and thousands of native labourers, men, women and children, were enlisted, the method of doing the work being wisely adapted to their capacity and strength; and thus, led by a few energetic Englishmen, the iron horse has pursued its way across mountain ranges, through trackless jungles, over mighty rivers, through fertile plains; levelling not only natural barriers, but breaking down in many instances the artificial barriers of caste and custom, and giving new views of life to millions whose circle of knowledge and experience had been heretofore limited by their own homesteads. And in the accomplishment of this great work the natives of India have been the chief instruments, although not the prime movers.*

Nothing in the later history of India is more remarkable than the way in which that small but gallant band of English engineers, the pioneers of railway enterprise in India, landed in a country of whose people, language and customs they were wholly ignorant, won the confidence and hearty co-operation of the natives, and trained their willing hands to work with which they were so unfamiliar, and which was not wholly free from danger.

In the huge workshops connected with the various railways, and in similar private workshops throughout India, the artificers and workmen employed are almost entirely natives of the country, and the like holds good in all other departments of railway working, excepting engine driving, for which it is considered that natives as a rule lack the necessary coolness and presence of mind. These workmen are trained under European superintendence, and generally do their work efficiently.

We have thus briefly alluded to the employment of our native fellow-subjects in non-official channels because it is

* The benefits of railway communication have been called in question; and it is alleged that railways have done more harm than good by diverting merchandise from the ordinary channels, and thus throwing out of employ numbers of men and cattle employed in its conveyance. In the early days of railways in England a similar cry was raised; but he would be a bold man in the present day who would repeat it.

our decided belief that the necessary intercourse between t English non-official classes and their employés is much mo close and constant than in any Government department, and that, apart from all Governmental schemes for educatio and for social and material improvement, a great power and responsibility rest with the English non official residents i India, at this time especially to awaken and encourage those feelings of mutual confidence and friendliness which during the past year have been so seriously jeopardised

The well-known tendency of the natives of India to subserviency to those in authority prevents even the degree of familiarity which commonly obtains in non official circles while it inevitably tends to encourage a certain hauteur in manner, which is too general in our dealings with our native fellow-subjects Mr Shore in his *Notes on Indian Affairs* condemns very strongly the absurd affectation of hauteur adopted in our courts and offices But in the same article he writes, "To those who come to India as merchants and settlers,* I have no particular advice to offer If I am to judge by the conduct of those who are already here at least in the Upper Provinces there is little fault to find and the new comers will, for their own sakes speedily discover what line of conduct it will be the wisest plan to adopt for the furtherance of their interests and the future success of their undertakings, which will so entirely depend upon it These words were written fifty years ago and we may well hope and believe that some higher motives than self-interest are now in operation Beyond doubt the position of the natives, more especially in the Presidency towns, and in the larger stations throughout India, has greatly changed Education has made great strides, the policy of employing natives in Government posts has received great development A policy of this kind does not proceed by leaps and bounds it is essentially tentative in its character and gradual in its working But it is undeniable that for the last twenty five years, under

* Mr Buckland, one of the oldest members of the Bengal Civil Service now retired, in his *Sketches of Social Life in Bengal* just published, thus writes —"It is very natural to imagine that a member of the Civil Service has the most favourable opportunities of making himself acquainted with the natives He certainly may have some advantages over non official people, but on the other hand he is at many great disadvantages compared with non official people The official status puts him out of focus if we may use the expression, he sees the natives under a false light, while they present themselves to his view with a fictitious colouring

successive Viceroys, the policy has been fully recognised and acted on.

With native gentlemen in all the Legislative Councils of the nation, on the High Court, Small Cause Court, and Magisterial benches, and filling some of the most important posts in the financial, educational and other departments, with nineteen out of twenty of the subordinate posts in all Government offices filled by natives, and with the Municipal government to a great extent administered by natives, it naturally happens that, even in official circles, greater freedom of intercourse exists than in former days. Still we must fall back upon our text, that it is to the non-official community we must look for that personal influence which is the fruit of mutual confidence. Self-interest, as Mr. Shore implies, if it be not a very high motive, is a very powerful one; and while it will in most instances secure fair and just treatment, it cannot be denied that under the fostering influence of a steady demand for labour and increased rates of pay, the natives have developed a certain spirit of independence which will lead them to resent oppression and injustice. May we not be permitted to hope that year by year will witness the growth of higher motives, of broader sympathies, of more practical work.

We have small sympathy with the doctrine of political and social equality now so freely preached. No such thing exists in England, nor in any other civilised country so far as we know, and we are at a loss to understand on what basis such a theory can rest in India. But there is a higher law—the law of charity, of kindness and forbearance, the observance of which would go far to remove the reproach which sometimes attaches to our treatment of our Indian fellow-subjects.

J. B. KNIGHT.

THE DUKE OF CONNAUGHT AT MEERUT.

The *Prince of Wales' Gazette*, an Urdu newspaper published at Meerut, gives the following English translation of its own account of the laying of the foundation stone of the Town Hall by H.R.H. the Duke of Connaught:—

The 6th of February, 1884, will ever be memorable in the history of our city, associated as it will be with the ceremony of

laying the foundation stone of the Town Hall by His Royal Highness Prince Arthur, the Duke of Connaught

The ancient city of Meerut—though nothing behind many of the sister cities in these provinces, in fact for its agricultural products much in advance of many places in Northern India, and boasting as it does of a large cantonment station—had no public edifice, either useful or ornamental, while most cities in the province have their Halls, Institutes, &c , and the great need of a public building has more than once been felt in Meerut For the happy conception of the construction of a Town Hall for this place the best thanks of the community are due to our right worthy magistrate and collector, Mr F N Wright, and the building will be a lasting proof of the good of his people that Mr Wright has always evinced for us since he has come to this district

Of the ceremony itself we need hardly say that it was simply all that it could be Within a few short days the city was made to look its gayest, whole streets were whitewashed, and triumphal arches, with other appropriate decorations, gave the place a handsome appearance

Punctually to a minute their Royal Highnesses and staff arrived at the Khyrnagur gate of the city at 4 p m in their carriages, under an escort of the 13th Bengal Lancers Alighting at this place they mounted a richly caparisoned elephant, and rode at the head of a procession of elephants through a crowded bazaar, receiving and courteously returning the salutations of the multitude, to the site of the Town Hall, where on their arrival they were received by the Commissioner of the Division, the magistrate, Mr Wright, and the district staff, and conducted to their seats on a dais over which there was a very handsome canopy The Meerut Company of Volunteers and a Company of the 3rd Punjab N I, with band and colours, formed a guard of honour

The proceedings of the evening commenced with the presentation of an address on behalf of the Meerut District and Municipal Boards, read by their president, Mr Wright, followed by an Urdu translation of the same, read by Ahmud Ulla Khan Saheb, vice president We regret that want of space prevents us from giving the address *in extenso*, but we may mention that it was well suited to the occasion, and H R H the Duke of

by a procession,
Mr Wright, and
whom were the
Sardar Bahadur
Lalla Anund Sarup and Hafiz Sheik Abdul Karim, respectively

carrying the trowel, mallet, square and line, went to the site of the stone, where H.R.H. the Duke laid the foundation stone with due ceremony and they returned to their seats.

At this juncture Hafiz Sheik Abdul Karim, brother of the late Sheik Ellahi Baksh, Khan Bahadur, the well-known government commissariat contractor of Meerut, was presented, together with his eldest son, to His Royal Highness, and had the honour of presenting a magnificent silver casket for the reception of the addresses presented by the District and Municipal Boards. His Royal Highness then received addresses from the Meerut Association, the Anjumana Islamica and the Desh Urkarni Hindu Sabha. To these His Royal Highness replied in suitable terms, touching upon the points mentioned in the respective addresses, and he concluded his speech with an expression of gratification on his own as well as on the part of Her Royal Highness the Duchess of Connaught at the novel and splendid reception they had met with that day, stating he would take an early opportuity of communicating to his august Mother the sentiments of loyalty the people of the place had expressed for the person of Her Most Gracious Imperial Majesty, our beloved Queen Empress. He wound up by a prayer that Divine Providence would guide and bless the efforts of these societies for the prosperity of all classes of the loyal city of Meerut.

REVIEWS.

THE SANSCRIT READER. Nirnayasagore Press. No. I.

The Sanscrit Reader is a useful magazine for beginners, and considering its cheapness I think it bids fair to attract a good number of subscribers. It is divided into four parts, and would benefit even college students if its plan were a little modified. Part I. consists of three sections, the first of which is too elementary to be criticised, and the second and the third might be well condensed into one.

Part II. contains good forms of expression and idioms, some of which might interest any reader. Parts III. and IV. contain passages from different authors, but the notes on Part III. are not sufficient, inasmuch as they do not touch the real difficulties of those for whom they are meant. I consider that the magazine would be more instructive if some space were allotted to the elementary principles of the various

bridge over in a moment of time chasms which in the past have taken centuries to fill up by slow increment of patient effort and discovery.

The Institution, of which the name heads this article, is an illustration of what may be done in these days of fulfilled prophecy, when, indeed, men run to and fro on the earth, when the valley is exalted and mountain and hill laid low; when the desert is made to blossom as the rose and the wilderness becomes a pool of water.

In 1861, General Garibaldi appealed to Italian women to endeavour to raise the moral and intellectual condition of the poor and ignorant populations of Southern Italy, among whom it was known, from official documents, that only a very small proportion could read and write. The appeal of General Garibaldi was responded to by the forming of the Ladies' Philanthropic Association, which held its meetings at Turin. This group of ladies addressed a letter to a German lady, Madame Salis Schwabe, requesting her co-operation as interpreter between them and the English nation, as they found the work to be done at Naples beyond their power without foreign help.

Funds were raised in England by Madame Schwabe, from which a school, founded by the Turin Council of Ladies at Torre del Greco, was aided, and another opened at Naples by Madame Schwabe, under the conduct of an English lady. This school did admirable work for four years, and was on the point of becoming self-supporting by the addition of an industrial wing, when, unhappily, in 1855, the lady died of cholera; the school had to be closed, and the Trust Fund to lie at interest till the work could begin afresh.

Some years passed, but in 1871 a fresh attempt was made. "From 1871 to 1873," says Miss Lord, writing in 1885, "the history of ministerial co-operation and betrayal is long, and there came a sad moment when, in face of a broken contract, Madame Schwabe wrote to the Minister Scialoja saying she could not combat the enemies of progress." The Minister was roused to action. He gave Madame Schwabe, in the name of Italy, the Ex-Collegio Medico at Naples for three years, which was lately changed to thirty years. It is a vast building, enclosing gardens, but it required £6,000 for repairs and re-construction. This firm footing once gained, friends gathered round, Signor Castelli gave his free services as an architect, and in eighteen months there were 300 pupils.

There were several circumstances favourable to the institution; Italy had buildings to give away; no heavy ground-rent was required; the leaders of the work had social access to

influential circles in Germany, England, and Italy, which secured an able representation of the work and the co operation of able teachers What was wanted was a set of schools con ducted on the most advanced principles by a thoroughly qualified staff to serve as models of what has been found best in other countries Professor Villari, a distinguished Neapolitan, wrote to Madame Schwabe "If your school succeeds it will have many important consequences The reason why you found so many friends was that you came to try what was most needed to be tried at Naples But your success depends upon establishing a real model institution We have many good common and elementary schools, industrial schools for superior workmen we also have What we really want is that kind of industrial school which transforms paupers and vagrants into workmen" So in 1877 the British public was invited to join with the friends of education in the United States and in France in establishing an Industrial Department where boys and girls whose faculties had been awakened in the Kindergarten and elementary schools might learn trades and become capable of earning their liveli hood as useful, intelligent and independent citizens, while Germany was asked to help in establishing a German Froebel wing

It must not be supposed that all was left to foreign aid Italy gave the building and 30 000 francs from State and from Municipal resources, and supplied some good teachers, one of whom had studied the Froebel system in Germany 'Every bit of the work," says Miss Lord "was done by people who love it, every penny given to the work goes to the essence of the under taking, while the keen and susceptible little Italian children show results perhaps more quickly than any other children would do Teachers who have taught in all countries tell me that Italian children learn in one year what other children usually take two or three years to acquire Finally there was no possibility of organising an opposition establishment Such another group of forces did not exist as those which have combined to form the International Model Institution in the Ex Collegio Medico at Naples"

Thus the Institution grew There are now six schools number ing more than a thousand pupils of both sexes under one roof that of the Ex Collegio Medico Among these six schools is a Kindergarten and a Training School for Teachers on the Froebel system, a Free School and Boarding Schools, elementary and advanced

Another school is in contemplation Madame Salis Schwabe wrote a few weeks ago "The Institution has considerably increased, for in 1879 the balance was 61 751 francs and in

Hem Chandra had been lying on the takhtaposh listening to the reading. Now he rose to leave the room, whereupon Gopal said, "Where are you going, Dada? wait a little and let me go with you, I have only a little more to read." But Hem said, "Go on with your reading, I shall be back directly," and went forth. Gopal continued with a downcast face. Shoma said, "What has happened to you to-day, Gopal Dada? why do you keep your eyes on the floor?"

"There is nothing the matter, go on reading."

"Tell me why you speak to me so differently to-day?"

Gopal glanced at Shoma, and again let his eyes fall, then said, "Shoma, I am a very poor man, I was serving as a cook in a gentleman's house. Such people as I am ought to use respectful speech."

Again he glanced at Shoma, when she saw tears in his eyes. To divert his thoughts she said, "Gopal Dada, is there no puja in your house?" She did not understand that by this question she doubled his sorrow. He answered sadly, "We are poor, how can we have puja in our house?" The tears fell from his eyes.

After a pause, Shoma asked, "Where is your grandmother, Gopal Dada?"

"I have no grandmother."

"Your mother?"

"I have no mother."

Shoma looked sad, then asked, "Do you know about my mother?"

"How?"

"All those I play with in the neighbourhood have mothers, but I have none. When I ask my grandmother she says, 'All have not mothers.' If I ask my father he weeps. If I ask my brother, he says nothing. Do you know anything?"

"Shoma, your mother is dead."

"Is your mother also dead?"

"Yes."

"Then we two are alike."

These words of Shoma's increased the grief of Gopal, he gave way to a burst of sobbing. Shoma presently said, "Why do you cry, Gopal Dada? my mother is dead, but I am not crying." Then taking his hand, "Come and see the goddess; have you such a goddess in your village?"

Gopal did not speak.

"Come quickly, can you not walk?"

Walking slowly, Gopal dried his eyes, then, smiling a little, said, "Shoma, do not mention to your brother that I have been weeping."

"Then don't tell any one what I said about my mother"

"I will not tell"

"I also will be silent"

CHAPTER XXXIII

NEW THOUGHTS

From this time there was a secret bond between Gopal and Shornalata Gopal was naturally modest, but now that quality was increased a thousandfold He went no more into the women's apartments, but remained in the outer rooms Before he had been quite ready to converse, but now he did not care to do so Whenever a number of people assembled he would gradually slip away and seat himself elsewhere Hem Chandra having returned after a year's absence, now passed his time in visiting his friends When he met Gopal the lad's sad face made him suppose Gopal was thinking of home Once or twice he came quite close to Gopal unperceived at the sound of his voice Gopal, quite startled exclaimed Who is it?" At last Hem asked Gopal what was the matter The boy answered, "For many days I have heard nothing of my father I do not know how he is"

"What is there to fear? he is surely well Have you written to him?"

"No"

"Then he should be written to"

Hem brought writing materials and began a letter, but presently he said, "Gopal, if I write your father will fancy you are ill You must write to him yourself"

Gopal obeyed An answer came, Bidhubhusan wrote —

"I am well, do not be anxious about me Send me news of Hem Babu's welfare and your own"

Hem was delighted to find himself remembered and his welfare inquired after Gopal's heart was cheered a little by his father's letter

From the day of the conversation between Gopal and Shorna related above new thoughts had arisen in the mind of Shorna
[illegible] could not have said She was
[illegible] ut she could not seek him,
[illegible] l and pull him along For
[illegible] r apartments unaccompanied
[illegible] n, "Dada, where is Gopal
[illegible] At sight of Hem her heart
began to throb, and she peeped to see if any one came after him If not then she sighed deeply and became absorbed in work, or

would move away. If Gopal accompanied Hem, she could not look at him; if by chance their eyes met, each looked another way. But yet their eyes could not remain averted. Shorna no longer addressed Gopal as Gopal Dada; not only could she not utter his name, but unless a third person were present she could not stay in the same place with him. If she found herself suddenly alone with him, it was as though her eyes flashed sparks of fire. The lessons had come to an end, she could not give her mind to them. She no longer called Gopal Dada to teach her; yet if she did not see him her heart became restless; yet if he were present she could not look at him. It was as if she had suddenly sprung from childhood to womanhood. The amusements she had formerly delighted in, she now despised; she did not care to play, she laughed at the idea. She no longer credited her grandmother's tales. Meditation seemed the principal occupation of her life.

Towards the end of the vacation, as Hem and Gopal were sitting together, Biprodas came in. At sight of the Korta their speech came to an end. Biprodas asked, "Have you had the day fixed for returning to Calcutta?"

"Whatever day you fix upon, I will go."

"Something must be determined upon as to the marriage of Shornalata. What shall we do about it?"

"What can I have to say on that matter? it must be as you wish."

Gopal felt his heart burn at the words; he rose to leave the room. Biprodas told him there was no need for him to go away; but Hem said, "No, let Gopal walk a little, he is not well."

Gopal, much distressed, went out.

Biprodas continued, "Proposals have come to me from various places, but none that please me. There is one from Serampur, the man is not educated, nor has he any personal recommendation, but the Thakur* advises me to arrange with him."

"If he is not a nice man and is not educated, it cannot be desirable to make up a match with him."

"That is what I say, therefore I have given no answer. I said I could not without consulting you."

"What other proposals are there?"

"There have been others, but not at all suitable. I have declined them."

After a little, Hem said, "Will you not marry her with Gopal?"

"What Gopal?"

* Thakur, a superior priest, the spiritual guide of the family.

"Our Gopal, the one that went out just now"

Biprodas considered for some moments, then said, "Did you not tell me he was wretchedly poor? In other respects he is suitable, in disposition and education, but so poor," and Biprodas made a wry face

"The money that you have willed to Shornalata relieves you from anxiety about her On such means how many pass for rich men It is not easy to secure good looks, virtue and riches in one man"

After some reflection, Biprodas replied, "That is true Gopal is the son of a Kulin Nowadays it is hard to obtain one" After a further pause, he added, "Your proposal is very suitable, I was thinking only of means If he were rich there would be no objection He is an excellent lad, and, as you say, one can't unite all qualities in one man" Biprodas went out, thoughtfully, and Hem went in search of Gopal

(To be continued)

MARY CARPENTER SCHOLARSHIPS AT BOMBAY

The following report has been received respecting the award of the four Scholarships granted by the Bombay Branch of the National Indian Association for last year —

NOTIFICATION

The Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1884 have been awarded as follows—*Two scholarships of Rs 6 per mensem* —1 Avabai Manetji Kebra, Churney Road Girls School 2 Annabai Baba, Bhugvandass Purshotumdass Girls School *One scholarship of Rs 5 per mensem* —Prabhavatibai Mukundrao, Bhugvandass Pursotumdy Girls' School *One scholarship of Rs 4 per mensem* —Sunabai Hormusji Kapadia Victoria Anglo Vernacular School, No II

The scholarships will be held under the condition laid down in this office notification dated 30th October, 1883 published at page 306 of the *Bombay Educational Record* for the month The Deputy Educational Inspectors Bombay will from time to time ascertain and report to this office that these conditions have been complied with, and will submit monthly bills for the amount due on account of the scholarships (Signed) T B Kirkham, Educational Inspector, C D

No. 139 of 1883-84. Gokuldass Tejpal School, Bombay, 21st December, 1883. From the Committee, Mary Carpenter Scholarships Examination, Bombay. To T. B. Kirkham, Esq., Educational Inspector, C.D.

Sir,—We have the honour to submit a joint report on the result of the Mary Carpenter Scholarships examination.

On Monday, the 17th December, 62 candidates against 54 last year put in their appearance to compete for the four scholarships, viz., one of Rs. 4, one of Rs. 5, and two others of Rs. 6 each. This total of 62 candidates was made up of 27 Marathi Hindus, 19 Parsees, 14 Gujarati Hindus, one Mahomedan, and one Israelite.

There were under the 4th standard 48 competitors for the scholarship of Rs. 4, and as usual the competition here was the keenest. The successful candidate, who got the highest number of marks, viz., 464 out of a total of 500, was Sunabai Hormusji Kapadia, a pupil of the Victoria Anglo-Vernacular School, No. II., which from the examination return seems to bid fair to be a very formidable rival of many of the old established schools. Ahilyabai Dwarkanath, of the Students' Literary and Scientific Society's Bhugvandass Pursotumdass School, deserves special mention for the very handsome number of marks, viz. 425, she obtained at the examination.

For the scholarship of Rs. 5 there were eight candidates, and only two of these could be said to have stood the test. Prabhavatibai Mukundrao, of the Bhugvandass Pursotumdass School, who last year won a scholarship of Rs. 4, succeeded also this year in getting the scholarship of Rs. 5 under the 5th standard with a score of 425, against 374, which Chini Maganlal, of the Sir Mungaldass N. Girls' School, creditably secured to herself out of a total of 500.

Under the 6th standard there were six candidates to compete for the two scholarships of Rs. 6 each. They were won by Avabai Manakji Kabra, of the Churney Road Girls' School, and Annabai Baba, of the Bhugvandass Pursotumdass School, who obtained 362 and 285 marks respectively.

The Committee regret to state that this year the candidates in the 5th and 6th standards did not cut a remarkably good figure, as they did in the previous years. They were very weak in arithmetic, history and geography, but in other subjects they did well, and in needlework, both plain and fancy, most of them were up to the mark.

In conclusion the Committee feel a pleasure to write that in response to a suggestion made in the last year's report, the Gujarati Hindus have, with a view to promote and extend female education among the girls of their community, shown a desire

through Mr M N Divividi (Deputy Inspector G S Bombay), the honorary secretary to the Budhwardhak Sabha, to hold out one scholarship of the value of Rs 3 under the 5th standard, and one of Rs 2 under the 4th standard, to the *bonâ fide* Gujarati Hindu candidates who obtain the highest number of marks in either We have, &c, (Signed) J B Dubash, M N Divividi, S S Nadkarni

True copy, T. B Kirkham, Educational Inspector, C D

BANGALORE

A Special Meeting of the Local Committee of the National Indian Association, Bangalore took place on January 7th, Mr P Nagaiya Naidu in the chair The meeting had been called in order to receive the resignation of the Hon Secretary, Mr V C Moonesawmy Moodeliar, who for seven years had filled that post, but for the present at least was leaving Bangalore for Madras Mr P Nunjundia Naidu in proposing the thanks of the meeting to the Hon Secretary, referred to the excellent work that he had done at Bangalore and to his high character The speaker dwelt on Mr V C Moonesawmy Moodeliar's earnest efforts in increasing the number of subscribers to the Association, inspecting schools, and trying to promote the formation of a Mysore Branch Mr A Rungasawmy Moodeliar and the Chairman also spoke in praise of the public spirit activity and energy of the Secretary, and expressed the regret of the Committee at losing his services The following remarks were made by Mr P R Nagaiya Naidu, the chairman, on the Girls' Schools in Mysore —"We have now in this Province but a few indigenous Girls' Schools, and they are not in a flourishing condition, though they unquestionably appear to be all in the path of advancement A strict supervision and periodical examinations of the schools are absolutely necessary, and it is only when the schools and the masters know that this principle is acted upon very regularly and carefully that a good work will begin, and good results will follow It is also equally necessary that as far as time and finance permit books and leaflets bearing on the importance of female education, and the advantages that arise from it, should be published and circulated among educated natives, in order that they may be persuaded to give their girls a education, and become good examples to their neighbours, it should not be forgotten that adequate amount of co-

operation and resource should be secured to raise the existing number of schools, which is far from satisfactory. When I was talking to a European officer, a few months back, among other things our conversation turned upon the condition of our ladies as compared with their European sisters. The officer kindly remarked that he had heard a very good account of the progress of the Regimental Girls' School at Bangalore, and the Hindu *Bhalika Patasala*, and he was sure that in due course this Province might produce a number of well educated ladies. By vigorous co-operation and unceasing exertion the realization of this officer's expectation might be secured, because this country affords peculiar facilities towards the achievement of such a result. I observe in one of the famous lectures of Babu Keshub Chunder Sen he spoke most decidedly as to the powers of understanding and perseverance of women, and he said that these continue dormant as long as they are not exercised and cultivated. I believe that the germ of all our social and religious reforms, to effect which so many agencies have been fruitlessly employed, consists in the imparting of education to women, in which, as is seen, there is a panacea for almost all our social evils and afflictions. Our reformers should therefore direct their full attention to it."

The Chairman also spoke of the desirability of forming a Mysore Branch of the Association, which it was the wish of several of its members to effect, adding—"We have now a remarkably enlightened and philanthropic Dewan at the head of the administration, and all t ... ains to be done is to make a formal application for hi ... encouragement and patronage i ... d to the Associ ... el confident that an immedi ... e will be acc...

The fi ... of the m ... new Hon. Secretary, ... nasaw ... ously appointed ... 's gent ... gh terms by ... his ... education ... of the Lo... schools.

After a desire to Moodeliar of his effort

THE BENGALI LADIES' ASSOCIATION

The latest Report of this valuable Society of native ladies shows that their work has been carried on regularly, but under temporary inconvenience from the want of a settled room for the meetings In the "Improvement of Knowledge" section special attention has been paid to the subject of Hygiene, in regard to which several lectures in the simplest language have been delivered Religious services, discussions and social meetings have been held frequently

The Report continues —

"In the past year the school fees of two girls have been paid by this Society If funds admit the work in this section will this year be extended —The second part of *Simple Moral Lessons* appeared this year the first part has been used as a reading book in many places It is now out of print, as is also *Prabandha Latika* (a wreath of essays) Both books will be shortly re printed During the year the library has been increased by new English and Bengali books and magazines, and the principal weekly journals are preserved Great efforts are being made to complete the library —On August 1st the fourth anniversary of the foundation of the Society was observed with much festivity More than 100 ladies and gentlemen assembled There were speeches and readings and at the end a short moral play was acted by some very young girls —Many thanks are due to Dr Annada Charn Kastagiri for forty copies of his work, entitled *Saral Sharir Palan* (Simple rules for the preservation of the body), and for the pains he has taken to instruct the members of the Society by lectures on this subject, also to the other gentlemen who have in a similar way benefited the Society

"It is with deep regret that we refer to the premature death of Mrs Priyambada Rai She attended the annual meeting of the previous year, but before this anniversary came round she was gone She had been a zealous member from the beginning and never failed to attend the meetings except from necessity

"We have sustained much loss by the departure of some of our English members from this country The Society hopes that the richer ladies of our own community will make up the deficiency Rs 175 were received from members during the past year

"A brief account of the work has been given The work that was designed at the beginning of the year was not all accomplished, but we do not on that account despair May God grant that in the coming year these failures may not occur, and that all the members remembering what is due from them may apply to the work with increased zeal"

MEDICAL WOMEN FOR INDIA.

The following account of the progress and prospects of the Medical Women movement in Madras is extracted from a letter lately addressed to Lady Hobhouse, and will be read with interest:—

With regard to the general medical training of women you will perhaps be interested to know what has been and is being done in this part of India. For the last 26 years a very excellent School of Midwifery has existed at Madras. It trains alike ordinary European women, soldiers' wives, Eurasians, native Christians and Hindus; of these last ten are allowed stipends. Rather more than 400 have been sent out, and 42 are at this moment under instruction. There is no large town or cantonment in Southern India which is not supplied with them. The native women sent out obtain employment on salaries under Municipalities and Local Government Boards. They are fairly well paid, and their progress among the natives is as good as can reasonably be expected. A very excellent pupil of this school told me she went to the Gaekwar of Baroda's wife, and that when in Madras she attended native cases almost every night.

Mrs. Scharlieb has recently arrived in Madras, and it is contemplated that a class of seventeen of the above-mentioned students who are anxious to obtain University diplomas should be placed under her. It is further proposed that a Caste Hospital should be erected and placed under her superintendance, and a native gentleman has offered Rs. 10,000 for a site. I ought to have mentioned that in the Lying-in Hospital, a new and most admirably designed building, there is a Caste ward, and also one in the Hospital for Women and Children. The two great difficulties are, religious feeling, which regards illness as a special punishment for special sins and cures it by additional religious observances, and a great unwillingness, or rather, I should say, unaccustomedness, to pay money for medical attendance. In both cases time is the only remedy.

With regard to lady doctors there is another difficulty. The appointments and professorships at the Universities are covenanted to men in the service, and cannot be held by others without breach of faith. I should think ultimately the creation of special appointments and professorships would be one of the

best modes of encouragement Of course the above would be equally applicable to men not in the service

The chief Secretary, Mr Forster Webster, who was formerly collector of Tanjore, tells me that there is a very admirable School of Medicine for Women there which sends out excellent pupils every year, but I have not the details by me

I think that justice has hardly been done in England to the continuous arduous and unobtrusive work which has so long been carried on here, and with excellent results

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We have much pleasure in calling attention to the following appeal from Mr B M Malabari, editor of the *Indian Spectator*, on behalf of a Maratha lady who is carrying on medical study with great perseverance —

25 HORNBY ROAD,
BOMBAY, *15th January, 1884*

A singular case of the prosecution of study under difficulties has come to my notice Mrs Vithabai Sakaram is a Maratha lady favourably known on this side as a schoolmistress As a teacher at the Poona Female Training College as a Zenana tutor in the service [illegible] and as Head Mistress of [illegible] believed to have left behind some traces of her [illegible] Mrs Mitchell, the excellent Lady Superintendent, Poona Training College, thus writes of her, under date 25th April 1883 —"She is a very good teacher and a woman of great energy She is likely to succeed in whatever she undertakes She is naturally capable and clever She knows both English and Gujarati as well as her native tongue" (Marathi) I may also mention that Mrs Vithabai was invited to give evidence before the Education Commission last year

Mrs Vithabai some time ago left the Bhownagar School to study Midwifery at the Bombay Grant Medical College She has passed the examination with the highest credit But anxious to widen her scope of usefulness, she has now joined the Poona Medical School, where, after a three years' course, she has every prospect of receiving the diploma of Medical Practitioner Vithabai is the only female student at the school, and has to study with young men Her courage and perseverance are beyond praise But besides the strain of a student's life at 34, Vithabai has to maintain herself, an aged mother and two young sisters She is obliged, therefore, to draw upon her modest savings, and is even prepared to part with her few ornaments rather than give up study

It occurs to me that such patient sacrifice in the pursuit of knowledge deserves a better fate; that while organised efforts are being made to provide society with women-doctors, individual cases of self-help ought, on no account, to be neglected. Mrs. Vithabai wants only Rs. 1,300 to meet all her wants for three years. And I have undertaken to find her the money. May I venture to appeal to you for a small contribution? I am satisfied, on careful inquires, that Vithabai is worthy of encouragement, and that such encouragement will make it easier for her to devote her after-life to public usefulness.

H.H. the Maharaja of Baroda has contributed Rs. 300 towards the object. We now want only Rs. 1,000, which will be deposited in the Bombay Bank, to be drawn upon month after month. I shall thankfully acknowledge *any small donation* you can afford.

Hoping you will excuse me for this liberty,

I remain,

Yours truly,

BEHRAMJI M. MALABARI.

Several contributions have been promised.

	Rs.		Rs.
H.E. the Viceroy and Lady Ripon	100	Raja Sir T. Madava Row ...	20
Sir James Fergusson, Bart. ...	50	Sir Manguldas Nathoobhoy ...	25
H.H. the Maharaja Gaicowar	300	Hon. Mr. Nanabhai Haridas...	25
H.H. the Maharaja Thakore Sahib of Drangdra	50	Sir Jamsetji Jejeebhoy, Bart.	25
H.H. the Maharaja Thakore Sahib of Bhownagar	100	H. W. Primrose, Esq.	10
Mr. and Mrs. Kemball	25	The Hon. Mr. and Mrs. Scott	10
		Dinsha Edalji Wadia, Esq. ...	10
		Miss E. A. Manning	10
		And others.	

We are glad to learn through the *Indu Prakash* that the popularity of the Medical Women movement is gradually increasing. It is said that the native citizens of Kurrachi are thinking of engaging, if possible, the services of a lady practitioner, and it is expected that they will obtain the support of the local municipality.

A correspondent of the *Hindu*, writing from Hyderabad at the time of the visit of the Viceroy, states that Miss Dora White, who is in charge of a Dispensary in that city, gave a pitiable account of the need of medical aid among women, even in the highest families. There is no Women's Hospital at Hyderabad, but one ward is set apart for them in the Men's Hospital, compound. It is stated that the new Dewan, Nawab Salar Jung, will interest himself in this important matter, and supply the urgent want by providing a Hospital for Women.

KESHUB CHUNDER SEN.

An influential public meeting was held at the Town Hall, Calcutta, on January 30th, presided over by Dr. W. W. Hunter, LL.D., C.I.E., to arrange for a suitable memorial in honour of the late Keshub Chunder Sen. The first resolution proposed by the Hon. J. Gibbs, C.S.I., seconded by Nawab Abdul Latif Khan Bahadur, C.I.E., and supported by Babu Surendra Nath Banerjee, B.A., was as follows:—"That this meeting, representing all classes of the community, records its sense of the loss sustained by the people of India by the death of Keshub Chunder Sen." By further resolutions it was decided to open a public subscription for the purpose of perpetuating his memory, and a Committee was appointed to carry out the scheme, of which the Hon. Mr. Gibbs was invited to be President. Hon. [illegible] Father Lafont, C.I.E., Babu K. [illegible] ..ose, Esq., Kumar Nil Krishna, [illegible] Krishna Bahadur, and Babu Protap Chunder Mozoomdar took part in the proceedings. The meeting closed with a vote of thanks to the Chairman, proposed by H.H. the Maharaja of Cooch Behar and seconded by Rajah Harendra Krishna Bahadur. The Committee invite subscriptions, which may be remitted to the Bank of Bengal, Calcutta, to credit of the Treasurer, H.H. the Maharaja of Cooch Behar (account Keshub Chunder Sen Memorial), or to the Hon. [illegible], of the K. C. Sen Memorial Committee, [illegible], Calcutta.

We desire to call attention to an advertisement on the cover of this *Journal* respecting a bust of the late Keshub Chunder Sen, of which copies can be [illegible] by the sculptor, Mr. [illegible] Fellows. The following extract from a letter to Mr. [illegible] from Miss Mary Carpenter, [illegible], shows her opinion of it and also that of Mr. Sen [illegible] for the [illegible] of Mr. Fellows' bust [illegible] of Mr. K. C. Sen, which [illegible] Sen, which [illegible] in London [illegible] admirable, and, as he [illegible] could not have [illegible] faithfully [illegible] at Dr. [illegible] We understand that [illegible] that [illegible]

INDIAN INTELLIGENCE.

In the late Examination for Degrees of the Calcutta University five Bengali ladies passed the First Arts Examination. Nirmala Mukerjee in the first division, Bidhumukhi Bose, Virginia Mary Mitter and Kamini Sen in the second division, and Kumudini Kastagiri in the third division. Chandramukhi Bose, B.A., has now taken the Honours Examination and has been placed in the second class.

We learn from *Bengal Public Opinion* that Lord Ripon has offered a donation of Rs. 1,000 in aid of the Building Fund of the City College, Calcutta. At the last Entrance and First Arts Examination this institution passed more than fifty per cent. of its candidates.

Some of the Maharajahs and Rajahs of Bengal have established scholarships in certain Calcutta schools, in honour of the visit to India of the Duke and Duchess of Connaught. They are to be called the Duke of Connaught scholarships.

The late Mr. Gokul Das Tejpal, of Bombay, set apart ten lakhs of rupees twenty years ago for the good of his countrymen. With accumulations of interest, the sum has reached eighteen lakhs. We find from the *Tribune* that this amount has been distributed as follows:—Twelve and a half lakhs for educational purposes, in which education for women is included, three lakhs for charitable grants, one and a half lakhs for specially religious objects, and one lakh for miscellaneous purposes. A Sanskrit College has been founded at Bombay out of the educational grant, which was opened lately by H.E. the Governor.

The International Exhibition at Calcutta was closed by H.E. the Viceroy on March 10. A local paper in Bengal reports that more than 50,000 women went through the court appropriated to ladies' work, which was open 73 days. Many examined and criticised the work with much interest.

The Hon. Rao Saheb Vishvanath Narayen Mandlik, C.S.I., has been appointed an additional member of the Viceroy's Council. A large evening party was held at Petit Hall in honour of his appointment, at which every section of the native community was represented.

Mr K T Telang Barrister at Law, succeeds Mr Mandlik as Hindu member of the Bombay Legislative Council

Mr Coowerji Rustomji Mody died lately at Bombay, aged 63 He was a man of great ability, and he gave much time from his commercial pursuits to promoting education and social improvement Mr Mody once obtained a handsome prize from the Board of Education for a learned essay against child marriages The Parsee Girls' Schools belonging to the Society of which he was formerly Secretary were closed on the day of his funeral which was very largely attended

The Cobden Club Silver Medal for Political Economy in the University of Bombay has been awarded to Barjorji Jamasji Padshah, of Elphinstone College

A fund for perpetuating the memory of the late Sir Salar Jung has been opened and it has been contributed to most liberally It is intended to provide a bust and a portrait in oils to be kept in the Residency and also a portrait or bust for the Public Rooms at Secunderabad

A large number of European and native gentlemen were lately invited by Mr F W Parker Registrar of the Punjab University, to meet the Hon Syad Ahmad C S I at a conversazione in the Senate Hall The *Journal of the Anjuman i Punjab* writes —"A very successful and pleasant evening was spent, and much interest was shown in the Alighar College to raise funds for which the Hon Syad Ahmad is now visiting the Punjab During the course of the evening the two poets, Azad and Arshad, recited poems, that of the former being a translation and adaptation of Longfellow s poem *Excelsior*, that of the latter being an ode of welcome, written expressly for this occasion"

The *Eastern Guardian* gives the following abstract of the report of the Madras School of Art —*The report for the* official year 1882 83 shows that there has been an increase in the number of pupils and an improvement in the quality of their work For the first time in the history of the institution a student in the Artistic Department has obtained an Art Master's certificate, while thirty students were granted first grade and five students second grade certificates *Of thirteen* stipendiary students, twelve left on obtaining employment during the year Considerable progress is reported in the Industrial Department, and the pottery made has been brought *to a high* pitch of excellence The receipts on sales amounted to Rs 3?0,111 against Rs 2?,588 in the previous year

A public-spirited resident of Dinagepore, Koomar Girijnath Rai, has expressed a desire to carry out at his own expense certain extensions of the drainage works of the town, estimated to cost Rs. 20,000. He has been informed of the Lieutenant-Governor's "satisfaction at this proof of his public spirit and liberality," and the Public Works Department has been instructed to make arrangements for preparing the detailed plans and estimates of the work without delay.

H.H. the Thakor Saheb of Wadhwan, who recently visited England, was married to the eldest daughter of the Hon. Rajah N. Gujapatee Rao, at Madras, on Feb. 28. Mr. G. L. Nursinga Rao, grand-uncle of the bride, has given her a dowry of a lakh of rupees.

The distribution of prizes to the pupils of the Maharajah of Vizianagram's Girls' Schools took place lately at the Patcheappah's Hall, Madras. Mrs. Grant-Duff presided on the occasion, and Rajah Sir T. Madava Rao delivered a short address on native female education.

It is proposed to establish an agricultural class in connection with the Rajahmundry College in the Madras Presidency.

PERSONAL INTELLIGENCE.

The Boden Sanskrit Scholarship has been awarded to Mr. M. P. Kharegat, Balliol College, a Selected Indian Civil Service Candidate.

In the late Indian Languages Tripos Examination Mr. Golak Nath, Christ's College, was placed in the Second Class.

Arrivals.—Mr. Piyaré Lal, from Meerut; Mr. Roshan Lal, from Faridpore, Bareilly.

Departures.—Mr. A. Mitra, L.R.C.P. and S. Edinburgh, and Mr. R. G. Kar, L.R.C.P. and S. Edinburgh.

We acknowledge with thanks Messrs. Chambers's Geographical and other Readers; Common Sense French (Sonnenschein and Co.); The Recommendations of the Commission on Education in India, with Analogies and Notes by Rev. J. Johnston, F.S.S.; The Social Reformer, No. I., Lahore.

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TREASURER: The Hon. MIR HUMAYOON JAH BAHADUR, C.I.E.

CONTENTS.

Communications for the *Journal* to be addressed, care of Miss E. A. Manning, 35 Blomfield Road, Maida Hill, London, W.

National Indian Association.

On Monday Afternoon, May [illegible]th, at the Council Room, Exeter Hall, Strand, a Paper will be read by

NARENDRA NATH MITRA, [illegible]

On Child Marriage in India, and its Remedy.

SIR WILLIAM MUIR, K.C.S.I., will take the Chair at Four o'clock.

A Discussion will follow the reading of the Paper.

No Admission Cards required. E. A. MANNING, *Hon. Sec.*

BUST OF THE LATE KESHUB CHUNDER SEN.

Copies of the above in Plaster, Bronze, or Marble may be obtained from Miss Fellows, Sculptor, 6 Tettenhall Road, Wolverhampton. A copy presented to Dr. Williams' Library, Grafton Street, Gower Street, W.C., may, by the kind permission of the Librarian, be seen there.

JOU[illegible]

OF

[illegible]HE NATION[illegible]

IND[illegible]IAN ASSOCIATION

IN AID OF

SOCIAL PROG[illegible] [illegible]ND FEMALE EDUCATION
IN INDI[illegible]

No. 161.—MAY, 1884.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD Esq., Athenæum Club, Pall Mall; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 161. MAY 1884.

THE REPORT OF THE INDIAN EDUCATION COMMISSION.

Mr. GOLDWIN SM[illegible] recent article in the *Contemporary Review* on the subject of "The Expansion of England," when describing the benefits which this country has conferred upon India, mentions [illegible] *for the few who can use them*." This description of the result of the measures for the education of the people of India which the Government have been engaged in carrying out during the greater part of the present [illegible] rect if it be [illegible] ti[illegible] in[illegible] Indian Education Commission that, out of a native population of 202,0[illegible]* in the British districts of India, the number of pupils under instruction three years ago was only 2,643,978, of whom 2,[illegible] were boys and 1[illegible] were girls; or, in other words, the percentage of boys under instruction to those of a school-going age [illegible] the latter at only one in every [illegible] of the population, was only 16·28, and that of girls only [illegible] [illegible] sion used by the learned Professor, [illegible]

* These figures, taken from [illegible] Burmah, which was excluded from the scope of [illegible] or the British district of Ajmir [illegible] visited by the Commission.

strictly accurate, it is hardly calculated to convey a just impression of the efforts which have been made or of the results which have been accomplished in this important branch of our Indian administration. It fails to impart to the mind of the uninformed reader the magnitude and difficulty of the task which the Government of India has undertaken, or the large amount of good work which has been done. Small as is the proportion of schools and scholars to the population of our vast Indian Empire, an ordinary reader, after perusing Mr. Goldwin Smith's few words upon the subject, would hardly imagine that the schools connected with the Indian Education Department exceed 1[illegible]2,000, and that the number of scholars exceeds two millions and a half. Still less perhaps would he realize the comprehensive scope of the educational policy which is being carried out, or the change which has been effected during the last half century in the character of a considerable number of the native employés in the public service under the influence of the education which has been given in the higher Colleges and Schools. "Even hostile criticism," wrote one of the Directors of Public Instruction a few years ago, "can hardly deny that in this Presidency at least educated Hindus are filling important offices among us in an honourable and creditable manner; that a higher tone is diffused by them through the public service; that in integrity and truthfulness they stand immeasurably above the men of the past generation; that many of them are striving, with success, to diffuse the the blessings of education among their countrymen; and that the number of educated Hindus who can be pointed to as having brought dishonour upon the training which they have received is singularly small." I propose in this paper to notice very briefly a few of the more salient facts in the past history and present condition of Indian education by the light of the information supplied in the Report of the Indian Education Commission, and also some of the recommendations made in that Report.

Education of a sort had existed in India long before the commencement of British rule. From time immemorial India had had its seminaries of learning, its Sanskrit tóls, its Mahommedan maktabs and madrasas, its páthsálas, and other descriptions of village schools, which gave an elementary education "to the trading classes, and to the children of petty

landholders and well-to-do families among the cultivators," to say nothing of the learned Brahmans who taught the Dharma Sastras to members of their own and of the other two twice-born castes But in the instruction imparted by these various agencies there was very little of that which is regarded in Europe as a useful education. While seminaries of the higher class taught, to use the words of Macaulay, "Astronomy, which would [illegible] lish boarding-school, Histo[illegible] feet high and reigns thirty [illegible] graphy, made up of seas of treacle and seas of butter, the teaching in the village schools was scarcely more practical The following is a description of the Pyal Schools in a district in the Madras Presidency, written in 1823, when Sir Thomas Munro was Governor of Madras —

"All the books in use are in verse and in a dialect quite distinct from that of conversation and of business The alphabets of the two dialects are the same, and he who reads one can read, but not understand, the other also The natives therefore read these (to them unintelligible) books to acquire the power of reading letters in the common dialects of business, but the poetical is quite different from the prose dialect which they speak and write, and though they read these books, it is to the pronunciation of the syllables, not the meaning or construction [illegible]

[illegible] which has been taught

Thirty years later the condition of the indigenous schools in the same Presidency was very much the same. [illegible]

is giv[illegible]
to sor[illegible]
teachers are generally indigent Brahmans. They are selected usually on account of some personal influence, without reference to qualifications, and are for the most part very incompetent. The class-books are usually poetical works, the study of which seldom or never extends beyond the mere repeating of the verses. In addition to this, the children are taught a little arithmetic, and are instructed in writing, generally on cadjans; but education is never carried beyond these points."

In the earlier years of British rule little was done in the matter of educating the natives beyond maintaining such endowments as had previously been appropriated to that purpose under the native Governments; but in 1813, when the Charter of the East India Company was renewed, a provision was inserted in the Charter Act for the assignment of an annual sum "of not less than one lakh of rupees," which was to be devoted to "the revival and improvement of literature and the encouragement of the learned natives of India," to "the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India," and to the establishment of "Schools, public lectures and other institutions for the purposes aforesaid." The provisions of this section, which may be regarded as the first charter of Indian education, were very meagre and indefinite. The sum provided was absurdly small in comparison with the requirements of the case, and the language used was such as to lead to a prolonged controversy regarding the description of education which it was the intention of Parliament to encourage. For many years the Orientalists had their way. The educational expenditure of the Government was exclusively applied to the maintenance and spread of Oriental learning; and to such an extent was this carried, that when Bishop Heber visited the Benares College he found a professor teaching astronomy after the system of Ptolemy and Albunazar, and the majority of the scholars engaged in the study of Sanskrit grammar, and on enquiry he was informed that it had frequently been proposed to introduce an English mathematical class, and to teach the Newtonian and Copernican system of astronomy, but that the project had been abandoned, partly on the plea that it would draw the boys away from their Sanskrit studies, and partly "lest it should interfere with the religious prejudices of the professors." This state of things continued until 1835, when, mainly at the instance of Mr. Macaulay, who was then the Law Member of the Governor-General's Council, Lord William Bentinck decided that in future, so far as it could be done with a due regard to existing claims, the funds at the disposal of the Government for educational purposes should be exclusively employed in imparting to the natives a knowledge of English literature and science through the medium of the English language. A few years later those instructions were so far relaxed by

Lord William Bentinck's successor as not to preclude teaching being given through the medium of the vernacular languages of the country: but from that time for the next twenty years the main object of the educational efforts of the State in India was the high education of the few through the medium of English, rather than the elementary education of the masses through the medium of the vernaculars. This policy was unquestionably sound, for the available funds were limited, and having regard to the educational future of India it was far better that for a time those limited resources should be applied to training up an educated class than that they should be frittered away in the then impossible attempt to spread and improve primary education among the millions. The latter task could only be accomplished by a native agency, and it was vain to embark upon it until more had been [illegible] that agency.

" [illegible] point of view, it was of pressing [illegible] should be made to secure the first of these two objects. It was in the nature of things inevitable that [illegible] should be largely employed in the various departments of the public service, and it was not only just, but on every ground expedient, that native officials should be encouraged to look for advancement, [illegible] in order to the success of such a policy it was essential that a [illegible] of natives should be trained up better [illegible] than their predecessors, [illegible] charge of responsib[illegible] [illegible] repeatedly urged by [illegible] "the first object of [illegible] body of individuals [illegible] for discharging public duties." In the somewhat [illegible] language of these despatches, their expectation was that "the intended course of education would not only produce a [illegible] degree of intellectual fitness, but that it would [illegible] to raise the moral character of those who partake of its advantages, and supply servants to whose probity the Government might with increased confidence [illegible] There was "no point of view" in which they looked with greater interest at the exertions which were [illegible] for the instruction of the natives "than as [illegible] up a class of persons qualified [illegible] morality for high employments in the [illegible] India." They wished thus to [illegible]

India during the last fifty years [illegible] follows, in which it is stated that upwards of twelve millions of people perished. No better justification for the appointment of a Famine Commission could be desired; and its best result is found in the simplicity of the remedies suggested, one of the leading principles of which is "the maintenance of the village system as the only effective means of saving life, by preserving order, and securing to the people the shelter and little comforts of home which so materially help to economise food." The tendency of people in famine times has been to break away from their homes in search of food, and of Government "to obtain some economical return for the food given to the people to sustain life." Sir James goes on to show that it would be far more economical to keep the people at home, and to employ the able-bodied in carrying food to the weak and to the relief centres.

In conclusion, Sir James writes, "The future success o
British rule in India must depend on the Government adapt
ing itself to the progress of knowledge amongst the people; it mu
for the handful of white men who now administer it mu
more and more rely on the intelligent assistance of the m
capable men among the millions whom they govern." ...
when Sir James proceeds to point out the methods by wh
that success is to be attained; viz., increase of crops on c
vated land, the reclamation of uncultivated land, the dou
the mileage of railways in the next ten years, the resto
of ancient irrigation works, and so forth, we are temp
ask what possible prospect there is of any of these
being accomplished except through the agency of
enterprise and capital. It is quite true that there are
the people, as Sir James says, "men of science, of phi
of benevolence, and patriotism, and also men who in
titive examinations in this country have held a leadin
but until there are found among them men with k
and experience to fit them for initiating the gr
indicated, and men ready to invest their capital i
them out, the country will still need the aid of th
of white men" who have already done so much to
the people with modern resources and inventions

J. P

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST

V CONVALESCENT HOMES

All who have known serious illness—and of what family has not some member had this painful experience?—retain a more

...er little ones depends on her presence among them !

The needs of humanity in acute illness early arrested the ...tion of the benevolent One of the most favourite forms of ...ty in the early ages was the founding of hospitals, and wh... hospitals did not exist monasteries supplied their place In those times men seem to have recovered more rapidly from disorders and from accidents, if we may judge by the stories told of their prowess after the most severe encounters The avocations of men were less pressing, their disorders more simple their treatment more rude Those who had not enough vitality to rally quickly sank under it At any rate, it is only in quite modern times that the necessity for providing Homes wherein patients discharged from hospitals may rally strength before resuming their daily occupation has forced itself upon the attention of the benevolent It is now found to be one of the greatest boons, as it is one of the greatest necessities, of the day

The first of these Convalescent Institutions, that of Walton on Thames in Surrey, founded in 1840, owes its origin to the following incident A medical student found a poor woman in one of the wards of St Bartholomew's Hospital crying bitterly Inquiring into the cause, he found she had just been discharged, the physician having told her that medicine could do no more for her—country air must do the rest Country air ! Her home was in London, her friends as poor as herself, means for travelling she had none, a lodging elsewhere she could not pay for

Homes, we think it may be useful to notice here a movement now being made in Germany applying the same principle to children of the poorer classes in their school vacations. In the year 1878 a medical man at Frankfurt noticed how children with the best hygienic surroundings become dull and languid towards the end of a long half-year's schooling, and would evidently profit by fresh country air, with change of scene and food; it struck him as infinitely more needful for the children who have no proper nourishment, who live in ill-ventilated houses, their only playground the pavement, as often as not intersected by open drains. The state of these children at the close of the school term was even more deplorable. He lectured on the subject, formed a Committee, and appealed for funds. Convenient and healthy spots in the neighbouring wooded hills, out of the way of tourists, were chosen, and the children drafted off in parties of a dozen under the care of teachers, whose cordial co-operation had been gained, to spend the twenty-five days of vacation under the healthiest conditions. Our space does not admit of greater detail; but the experiment was found successful, boys gaining on an average 2⅓lbs. each in weight during the twenty-five days; while there was a marked improvement in the moral tone of the children. The movement has now been successfully imitated by twenty-five other German towns. A few schemes of a like nature have been started in England; but the periods of change so afforded are not long enough, and it would be well if the movement could be extended.

We are glad to notice that Dr. Blaney, of Bombay, is advocating the opening of Convalescent Homes for the poor of all communities of that city on the neighbouring hills.

THE MAHARAJAH OF VIZIANAGRAM'S SCHOOLS, MADRAS.

The Annual Meeting for the distribution of prizes to the pupils of the Schools of H.H. the Maharajah of Vizianagram, Madras, was held in Patcheappah's Hall on Jan... These Schools are under the superintendence of the ... of the Madras Branch of the National Indian ... Mrs. Grant Duff presided on the occasion. Mr. ... Moodelly, Deputy Inspector of Schools, and H... of the Institution, read the Report, from which ... following extracts:

On the 1st January, 1883, there were 535 girls on the rolls of the five schools under the management of the Committee, and the number had risen to 583 on the 31st December, showing an increase of 48 girls during the year under report Of the girls on the last day of the year 335 were learning Tamil and 248 Telugu

Town School —This is the largest and the most important of the schools of the Maharajah The attendance slightly declined during the year The school opened with 289 girls in the begi

a fa

year

the

increase The average number on the rolls was 113, and the average attendance 86, or 70 per cent

Egmore School—This is the smallest of the Maharajah's schools There were 50 girls at the beginning of the year and 61 at the end, showing an increase of 11 girls The average number on the rolls was 49, and the average attendance 39, or 80 per cent The schools were inspected by Mrs Brander, Inspectress of Girls' Schools, and her deputy, in December Mrs Brander's report has not yet been received Three girls appeared for the Special Upper Primary Examination held in December, two from the Town schools and one from the Mailapore school The Committee regret to learn that one of them failed In their report for 1882 the Committee intimated their intention of placing the schools under the superintendence of a qualified European lady, and of applying to Government for a grant, with the object of meeting the necessary increase in the expenditure The Committee are now happy to be able to report that they have succeeded in securing both these objects They have engaged the services of Miss Emily Eddes a European lady with very high testimonials as Superintendent of the schools This lady was educated at the Home and Colonial Schools and Queen's College, Harley Street, London Her experience in teaching and in the organization of schools has been considerable

Sir T Madava Rao delivered the following address —Mrs Grant Duff, Ladies and Gentlemen,—The first remark that suggests itself is, that this is a very pleasant gathering indeed It is interesting in no small degree to contemplate the spectacle before us There need be no hesitation in reckoning it among the conspicuous triumphs of peace and progress At the outset we are reminded of the remarkable

enlightenment and generosity of the late Maharajah of Vizianagram, who founded those very useful schools. That Maharajah (with whom I had the honour of being personally acquainted) founded these schools about fourteen years ago, in the exercise of his patriotic benevolence, and in doing so he has unconsciously erected for himself a monument far superior to any of metal or marble. Let us also offer our tribute of praise and gratitude to the worthy son and successor of that Maharajah—the present young Maharajah of Vizianagram—who was recently among us, and who delights in supporting and strengthening the good work of his predecessor in all its branches. One of the choicest blessings, drawn from the Shastras, and which a pious Aryan to this day offers to a great man, is, "May you have a son even surpassing yourself in wisdom and virtue." In the instance of the Maharajah of Vizianagram, this blessing appears happily realized. It is not enough to liberally grant funds for public objects. Much judgment is required to ensure the proper application of those funds—to ensure the successful accomplishment of those objects. That that important faculty has been properly exercised in the present instance is proved by the fact that the Maharajah of Vizianagram has been pleased to place these Girls' Schools under the management of the Madras Branch of the National Indian Association. This is a very wise arrangement. The Committee of that Association, which actually manages these institutions, abundantly embraces the various elements of intelligence, experience, influence and earnestness. A more efficient combination for the purpose in view would be difficult to suggest. And I am glad to observe that the Managing Committee is a happy mixture of Natives and Europeans. Another pleasing and encouraging feature I have to notice is, that so many European ladies of culture and position, besides European gentlemen, feel and manifest a warm interest in the progress of these Schools. The attendance at this moment in this Hall bears sufficient testimony in this respect. This is an additional guarantee of success. I am here reminded that on the occasion of the last anniversary meeting Mrs. Carmichael presided; had that good lady been in Madras she would assuredly have graced this meeting with her presence. As if to compensate us for Mrs. Carmichael's absence, you, Madam, have most kindly taken her place

to day I feel sure that your condescension in taking the chair on this occasion will bear fruit beyond the limits of your stay in Madras

Ladies and gentlemen, it cannot be a matter of surprise that the native community in general nowadays, give their sincere sympathy and support to the cause of female education As the education of men advances, a demand for the education of women must follow as a natural sequence Educated native gentlemen would certainly like to have educated native wives, provided, however, that as a rule the wife's education is kept in due subordination to that of the husband I mention the proviso merely to indicate the present comparative limit of demand for native female education Even a Bachelor of Arts would not think it necessary for his happiness that when he returns home after hard work his wife should be ready with half a-dozen quadratic equations! In this view of the matter, I am glad to observe that the managers of these Girls' Schools are content with a moderate standard of education It is right and proper that instruction should be conveyed to the girls through their vernaculars The time and trouble required to master a difficult foreign language are thus saved, and this is a great advantage, considering that the period of the school-going age of our girls is limited to about three years. Reading, writing arithmetic, geography, poetry, needlework, music and general morality constitute a very fair average for the great mass of our girls I would add a small and simple tract conveying instruction on miscellaneous matters bearing upon domestic health, comfort and happiness To go through such a moderate programme about three years will suffice, if the teaching agency is efficient enough, for our girls possess remarkable receptive powers, and they learn with greater pleasure than boys do When the girls carry away from the school the amount of knowledge above indicated, they are sure, not only to retain the same, but to add to it in process of time The impulse imparted at school does not cease on leaving school, on the contrary, it gathers strength School education indeed ends, but self-education begins Vernacular publications being cheap, books are bought and read And ever [illegible] In short, once a taste for [illegible] strengthens itself and grows apace All this is not a mere matter of speculation

It is a matter of actual experience. I am glad I am in a position to quote my own experience in this respect. I venture to quote—not from any spirit of egotism—but because it may have some interest on this occasion, and may operate in the character of an example to some of my countrymen. I have six daughters, all of whom were educated more or less to the extent I have indicated. Their literary taste has since considerably developed, and I find that they lay out much of their leisure in useful and interesting reading. Good by nature, they are all the better for the advantage of education. They are answering to various requirements of their position in an admirable manner. They create happiness, they enjoy it, they confer it. They are the pride of their mother, who has set before them a very high ideal. In the various relations of daughter, sister, wife and mother, they are acquitting themselves in an exemplary manner. It remains for them to pass a higher test, that of a good mother-in-law: I am sanguine that they will successfully pass this most difficult test also. A great poet has said, "An honest man is the noblest work of God." The next noblest work perhaps is—a kind mother-in-law! Another encouraging fact to be noted is, that the good done to the girl at school rapidly extends beyond herself. When she becomes a mother, she is sure to betake a keen interest in the education of her girls, and hence this second generation of girls will progress more rapidly than the first. I find this also realized in my own family. But I will give you a more conspicuous illustration. There is Her Highness the Maha Rani Jamna Bayi of Baroda, Companion of the Order of the Crown of India—the adoptive mother of the reigning Gaekwar of that important native State. I cannot mention the name of this eminent lady without recalling a train of the most pleasant associations of my Baroda life. I had the privilege of seeing Her Highness often, and of holding long and easy conversations with her on various topics. Her talents and acquirements, her sound sense, her sagacity, her good temper, her exquisite sensibility, and her refined manners inspired me with high respect and esteem. Had it not been for her steady sympathy and support as the head of the Gaekwar house, my administration of the Baroda State, during the minority of the Maharajah, would have proved much more difficult than it did. Well, Her Highness has an only daughter—a most interesting girl, beaming with

beauty and intelligence This little Princess's name is Tara It is a singularly appropriate name for Tara means a star And truly is she the star of that princely family Now just mark what has happened The mother being herself educated gave very early and very earnest attention to the education of the daughter It was not at all the result of external pressure or even persuasion It was a spontaneous movement from *the zenana itself* I watched little Tara's rapid progress in her studies with equal surprise and pleasure The proud mother used to invite the Agent to the Governor General and myself at intervals to examine the young Princess and we *found the daughter already in a fair way of surpassing* her mother in respect to regular education If time permitted I should point to other examples of fairly educated Maha Ranis One of these I can assure you largely and beneficially assists her Royal husband in the administration of his principality But the limit prescribed to this address does not permit of my dwelling longer on this part of the subject

Ladies and gentlemen you will thus mark with pleasure that native female education has already made progress not unsatisfactorily in the situation and circumstances It is gratifying to note also that the more advanced Native States are fast following the example of British India in this department of education Altogether therefore the prospect before us in this field is cheering in a high degree And this may be predicated with all the greater confidence because the excellent recommendations made by the Education Commission in their Report just issued are calculated to give a fresh impulse to progress in this direction Just one remark more before I conclude In every movement concerning the amelioration of our women we should always remember that their present situation and circumstances are the outcome of a long and almost incalculable past Every woman is what she has been moulded into by influences which have been in operation through unnumbered generations—generations not of savage but of civilized life When millions of men and women have lived and died through thousands of years with the natural wish to make themselves happy it may be generally presumed that their mutual relations have been settled in a manner pretty satisfactory to themselves I mention this not as an argument against progressive improvement but as a reason for careful and cautious procedure All rude

or violent changes in this respect are to be deprecated. And whatever changes are to be gradually wrought as they are distinctly felt to be necessary, let there be no risk whatever incurred of weakening in the slightest degree those cardinal virtues which our women have inherited, such as genuine piety, devotion to the husband, affection for children, sympathy for poor or distressed relations, general charity, gentleness, modesty, submission and forbearance. If I should unfortunately come across any highly educated native lady in whom these substantial virtues have declined or perished, I should feel strongly tempted to address her in the language of Dr. Johnson, and say to her, "Madam, much trouble seems to have been taken with your education, for Nature could not have made you so bad!"

Mrs. Grant Duff then distributed the prizes, and congratulated the children on the progress they had made during the year. She hoped that as children they would be dutiful to their parents, and as wives and mothers that they would remember their duty to their husbands, and set a good example to their children.

The meeting terminated with a vote of thanks to Mrs. Grant Duff for kindly presiding on the occasion.

EXHIBITION OF NEEDLEWORK, MADRAS.

(The following account of the Exhibition is from the Madras Mail.)

The Third Annual Needlework Exhibition held by the Local Branch of the National Indian Association was opened by Mrs. Sullivan, in the College Hall, on Wednesday afternoon, February 6th, at four o'clock. It was attended by a number of ladies and gentlemen interested in the work of the Association, whose object is (as is well known to most residents in Madras) to encourage the education and social improvement of the women of India. The quantity of work sent for competition this year is not so large as on former occasions, but there is a decided improvement in the quality. In addition to the needlework, a number of valuable shawls and cloths of Indian workmanship were shown, the property of native

gentlemen who have kindly lent them for the occasion, also work by the Ranis of Travancore, Mrs Firth's Schools and the Mahomedan Girls' School C E L M S The following is a list of prizes, with the names of the successful competitors —

CLASS I —Prize (to Native lady) for Native garments, zenana pupil, Scottish Ladies' Association 1st prize to Girls' School, Government Girls' School, Mulapett, Nellore

CLASS II —1st prize to zenana pupil, Church of England Mission, 1st prize (School) H H the Maharajah of Vizianagram's Girls' School, Mylapore Extra prize, Nabobpet Municipal Girls' School, Nellore Mr Bashiam Iyengar's prize

CLASS III —Best collection of English garments 1st prize, Wesleyan Mission Girls' Boarding School Royapettah, 2nd prize the Maharajah of Vizianagram's Girls' School, Chintadrepettah

CLASS IV —1st prize zenana pupil, Scottish Ladies' Mission, 1st prize, Hobart School, Madras

CLASS V —Crewel-work 1st prize, zenana pupil, Scottish Ladies' Association, 1st prize, Hobart School (Table cloth in crewels)

CLASS VI —Not competed

CLASS VII —1st prize, zenana pupil, Scottish Ladies' Association, 1st prize, given by Mrs Muttusawmy Aiyar, Muteyalapett Caste Girls' School, Madras

CLASS VIII —1st prize, zenana pupil, Scottish Ladies' Association, 1st prize, Wesleyan Mission Boarding School, Royapettah

CLASS IX —1st prize Edeyengudi School, Tinnevelly

CLASS X —1st prize, S P G Training School, Trichinopoly, 1st prize, zenana pupil Scottish Ladies' Association

EXTRA PRIZES.

CLASS I —Native garments (1) S P G Training School, Trichinopoly, given by Mrs Ramasawmy Moodelly

CLASS II —Darning on net H H Maharajah of Vizianagram's Girls' School, Mylapore, given by Mrs Bliss

(3) Pulkhari curtain, Hobart School, N I A.

CLASS V —(4) 1st crewel on Native woman's jacket, pupil of Home Education, N I A

(5) Two cushions in Berlin wool zenana pupil, Scottish Ladies' Association

(6) Pieces crewel work, Malayalam Church of England Girls' School, Trevandrum

(7) Three sets of ecclesiastical garments, Convent of our Lady of Dolours, Trichinopoly. (8) Kindergarten work, H.H. the Maharajah of Vizianagram's Girls' Schools, Egmore; given by Mrs. Grigg. (9) Sampler, Zemindary Girls' School, Kimidy. (10) Indian embroidery, Wesleyan Mission B. School, Royapettah. (11) Indian embroidery on Saree, pupil (Native lady) Home Education, N.I.A.: given by Lady Madhava Row. (12) German embroidery on antimacassar by a Native lady, N.I.A.

ON FEMALE EDUCATION AND WIDOWS IN THE PANJAB.

The following extracts from Dr. Leitner's Report on Indigenous Education in the Panjab gives, on the whole, an encouraging view of the state of education among native ladies and of the condition of widows in that part of India.

Indigenous Female Education in the Panjab requires less development than revival. The girl who was ever taught to read Nagri, or Gurmukhi, or Arabic in her home or in a friend's house, conveniently situated where other girls could also assemble, now has a brother at a Government School reading Urdu and becoming daily more dissociated from her in language and feeling. The mother also, for the same reason, cannot co-operate with the teacher, whilst the boys sneer at what they see at home in a speech which is almost unintelligible to her. For even the Hindustani-speaking mother has a dialect which is not that of her son. The spirit of disbelief also imported from the Government School is a source of great sorrow to her, and adds to the deteriorating influences of a climate and of homes in which passions can only be restrained by the rigorous observance of conventionalities and the minute practice of religious ceremonies which the Hindu lawgiver and native society in all Indian communities so wisely enforce. Though the Panjab has ever been more liberal in religion and manners than the impenetrable North-Western provinces, where Hindus and Muhammadans vie with one another in conservatism, yet the son or brother who would blaspheme the household god would pass a *mauvais quart d'heure* with his family, even if the Panjabi mother did not slap with her slipper the mouth of the

young demagogue who perhaps an hour before had denounced the brutality of British rule and deplored the ignorance of his countrymen to a sympathetic audience It is therefore not unnatural that he should desire to spread Female Education in a sense that will provide him with a more congenial home than he enjoys at present

The Panjabi woman has, however, not only been always more or less educated herself, but she has also been an educator of others In Delhi, for instance, we find that before the annexation of the Panjab six *public* schools for girls were kept by Panjabi women, who had emigrated to the south for this purpose

In other places, similarly, Panjabi women were to be found as teachers just as the Guru or the Padha spread his instruction beyond the precincts of a province where he was becoming a drug in the market Among Muhammadans very many widows considered it a sacred duty to teach girls to read the Koran, and though Delhi, like the rest of the North Western provinces, was far behind the Panjab in Female Education we find that it had in 1845 numerous schools for girls kept in private houses

For the native girl is even more intelligent and enquiring than her brother, and few were the families in which the father, brother or mother did not take a pride in teaching the younger female members to read there the education stopped short in theory, but the timid little girl would nestle up to her brother and imitate his writing till she became fairly proficient in that accomplishment, though female self respect forbids its being acknowledged That nine tenths of the educated natives are alleged to be averse to female education can only be true if among educated natives both the old and the new schools are included Even in the latter I doubt whether any one whose power of reflection has not been destroyed by thinking in a foreign language would willingly sanction a too sudden departure from the old lines on which indigenous Female Education has hitherto proceeded

In the Hindu higher classes both the parents were enjoined to instruct their children, including daughters in their religious duties The greatest respect to the mother and to the elder sister is distinctly laid down in the rules for the conduct of students Among Muhammadans nearly all girls were taught the Koran, nor could a Sikh woman claim the title and privileges of a "learner" unless she was able to read the Granth The knowledge therefore of her religious duties, imparted in numerous little treatises and in some of the sacred texts, and illustrated by stories of deities, saints and prophets, was deemed to be sufficient for one who had the duties of a

household to learn, which, besides sewing and cooking, included the art of embroidery and the keeping of accounts in an elementary and sometimes very primitive form. Yet we find that there were many women, especially in the Panjab, whose influence in the State could not be ignored, whilst poetesses were by no means scarce, especially in the higher Muhammadan families.

* * * * * * *

There is a great deal of exaggeration about the hardships, if not cruelties, to which widows are subjected. As a rule, women in all countries can take care of themselves, and interweave the interests of others with their own. The sight of a widow ready to burst into tears may grow to be trying to her surroundings; or, if poor, she may wish to make herself useful to the rest by working for them or rendering such other services as women discharge in most native households. It may also be disagreeable to her to have to defer to the wishes, if not whims, of younger married women in her adopted family.

A portion of the male community is, however, pecuniarily interested in the widow question. Just as passing the Entrance, F.A., B.A. and M.A. examinations raises the value of the bridegroom in certain castes in the matrimonial market, so would many an aspiring regenerator of his country wish to take care of the *peculium* of the widow to which I have referred, by rescuing her from the cheerlessness of a home no longer her own, even should she be staying with her parents. Probably, many widows would not object to re-marriage; but I doubt whether the signatures to a memorial to Government, purporting to emanate from a number of widows, were genuine. If so, this circumstance would show that they could write, and that they had probably also read the memorial—evidences of the extent of indigenous Female Education. It would be well to know to what caste these widows belong, and whether they would object to marry a man of an inferior caste, or indeed of a superior one; for all castes are now jealous of intrusion from both above and below. * * * *

Be that as it may, the lot of a poor widow is sad enough in all countries to deserve sympathy; but it is minimised in India by the following considerations:—

1. The widows of Muhammadans, of Sikhs, of most of the hill tribes, and of nearly all the lower Hindu castes *do* marry; and the widows of Jats are *bound* to marry their deceased husband's brother, for the protection of the inheritance.
2. The widows who have grown-up sons, or whose age entitles them to have a voice in the management of the

household, practically, and in numerous cases admittedly, rule it

3 There therefore only remains a comparatively small number of widows in the higher and middle Hindu castes and among them only those are to be pitied who are poor, or who have unfeeling or no relatives—a rare circumstance

4 The misfortune of these however is alleviated by (*a*) the ideal of the sacredness of the marriage tie, the hope of rejoining the husband and being made worthy of his regard in proportion to her generally self inflicted privations—such as sleeping on the floor instead of on a charpoy It is here where religion strengthens and raises the character of a noble minded Hindu widow, (*b*) the social consideration which is given to a widow who by her acts shows her undying grief for her deceased husband (*c*) the sympathy of her own family, to which she in many instances returns (*d*) the generally liberal provision for life that has been made for her on the 13th day which relieves her, at any rate from the most gnawing cares, and allows her to address herself to the education of her children, if any

Laborare et orare is therefore the well bred widow's remaining aim in a not ignoble life, and though she may have occasional
-ample to her

g Hindus has
not been without effect may be inferred from the fact that most respectable and wealthy Muhammadans in India marry only *one* wife whereas in other Muhammadan countries nearly all who can afford it exceed that number Similarly the Muhammadan system of the veil curtain or "purdah" has not altogether disadvantageously affected the Hindu wife, for, if the statement of Greek authors be trusted the women in the Panjab enjoyed a liberty which sometimes bordered on license

The case of child widows however, in the better castes, is pitiable, and it is for them that relief may be obtained by a judicious promulgation of certain relaxations allowed by their religion and tradition, but this can only be done by receiving the co operation of Brahmins though not for the marriage of the child widows of their own caste who may either be trained as teachers or represent the class of nuns in Tibet, Ladak Spiti and other neighbouring countries not to speak of nuns in Roman Catholic Europe Indeed it is doubtful whether the number of

child-widows in India who cannot marry exceeds in proportion that of the nuns in the countries which I have mentioned.

The cruelty of enforced widowhood may be educationally utilized by appointing widows who can already read as teachers of girls, visiting them in their own homes, or by training them for that profession. Among Muhammadans and Sikhs I do not apprehend that there will be much difficulty in securing a supply that will exceed the demand. Among Hindus also, with the co-operation of the Brahmins, objections against the above plan will also gradually disappear. The best means however for spreading Female Education in a manner welcome to native ideas is, to employ the Maulvis, Pandits and Bhais for male teaching, and their wives or sometimes elder sisters for female teaching. This will induce the priestly classes to attend more than they have hitherto to the education of their female relatives, an example which is sure to be followed by the other classes or castes. The present obstacles to female instruction will then disappear as if by magic, and a field will be prepared for the philanthropic labours of those who wish to impart a still higher education to the women of this country. * * * * *

If, in co-operation with the priestly classes, the wives of European and native officials would concert measures for imparting *secular* instruction to native girls, visiting them in their homes, they would, more than by the example of their domestic virtues, kindle the flame of sympathy between the rulers and the ruled, whilst providing themselves with an employment that would relieve the monotony of station life, and that would be greatly conducive to the preservation of their health and spirits. Just as many missionary ladies assist their husbands in a noble task, I see no reason why the official's wife should not be a helpmeet to him in his great undertaking of identifying the interests and feelings of the people with the maintenance of a wise and liberal Government.

That native households are not invariably centres of frivolity or domestic tyranny may be inferred from Mrs. Hossain Ali's spirited and detailed description of "Home-rule" in Upper India, the sceptre of which is often wielded by the gentler sex. Household cares, the troubles of friends, embroidery, sewing, spinning, listening to the professional story-teller or songstress, or to the preaching of pious women, the recitations from sacred books, fill their time and supply the place of going to parties, to church, or to a concert. The Rev. Lal Behari Dey, in an article just reprinted in the "Selections from the *Calcutta Review*," says:—"People at home, ignorant of Hindu manners, have a notion that Hindu females, like negro slaves, are doomed to unrelenting servitude. That women in India do not attain to

that state in society which they do in Europe is unquestionable, but that they are viewed here in the light of slaves, cattle and household property is not true" He then passingly refers to the juvenile plays of girls—their *Dolls*, *Bow bows*, in which the mysteries of marriage are emblematically represented, *Hide and seek*, *Till uti*, in which the dexterity of fingers is exhibited, "that large class of plays in which the recitation of doggerel verses forms a principal part"—and gives an account of the women's daily occupations of which we quote the following — "The males are feasted first, on whom their wives and mothers attend Attendance at the table is not regarded by the Bengalis as a servile occupation that office being usually performed by elderly matrons and Brahmins" He then mentions some of their games, such as *ashti kusti*, not unlike backgammon played by four pe
a mimic t
or tiger h
Of course, amusements vary with the women of different castes, sects and classes, but few can have heard the light hearted song over their work beyond the walls of a native house and imagine that its inmates were slaves Women will also attend the recitations of a famous Pandit, though this is not often the case On festivals and occasions of rejoicings, such as marriages and births, dancing women are called in, but I think that enough has been said above to show that female life in the Panjab is not so hopeless and servile as it is perhaps imagined to be

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THE BETHUNE SCHOOL CALCUTTA.

The annual Prize Distribution of the Bethune School, Calcutta, took place on March 6th The large schoolroom was effectively decorated with flags and evergreens, and the whole scene must have been gay and animated The Hon Mr Gibbs presided on the occasion, and there was a good attendance, including many English ladies Among those present were Sir Reynolds, the Hon Croft, the Rev Mr Macdonald, Dr Waldie, Dr Kenneth Stuart, Mr Abdur Rahman, Raja Harendra Krishna, Rai Bahadoor, Coomar Ramendra Krishna,

education to the girls of the respectable families of the native community, and its history shows how great were the difficulties it has had from time to time to surmount. The great difficulty of religious teaching, though most carefully provided against by its founder, long rankled in the minds of parents, and kept them from taking advantage of its teaching. The experiment of confining it to Orthodox Hindus also failed, and I believe its present flourishing condition took its rise only from the vigorous reform introduced in 1876 by Sir Ashley Eden, then Lieutenant-Governor of Bengal. My late respected friend Miss Mary Carpenter's visits to this country did much to bring female education into prominent notice, and the efforts which she made have told for good, and the female population of India owe her memory a debt of deep gratitude. One of the principal points she insisted on was the necessity of establishing Normal Schools for the training of teachers for the female schools of the country, a point of the greatest importance, as the want of such an establishment had been found to tell greatly against the progress of these institutions. It would now appear that all the difficulties which have from time to time arisen to prevent the success of the great efforts made by Mr. Bethune and others to afford education to the female population of this Presidency, and which we read of in the earlier reports, are fading away, and I trust that the time is not far off when the educated youth of Bengal may all find educated helpmates for them; but to secure this greater exertions are required. We cannot expect the Bethune School alone to supply the demand which will be made; and I would, therefore, earnestly put it before the wealthy gentlemen of this Presidency, who are not slow in coming forward to support works of charity, to take every means in their power to extend female education. I trust it is not necessary for me, in this year of grace 1884, to urge its advantages in the manner in which it was the duty of those who thirty years ago presided at similar meetings to that we have the pleasure of attending to-day. All the native gentlemen I am addressing this afternoon belong, I conclude, to the educated classes, men who have largely participated in the means the British Government has placed before them to enable them to acquire that knowledge which a liberal education on Western principles alone can give. You doubtless all feel the incalculable value of what you have received.

Let me ask you whether you find in your homes that pleasure and consolation which you would find if your wives and sisters had also received some part of the like benefits which you have received yourselves, or do you find, on the other hand a want, a great want which drives you to spend your evenings elsewhere, in the society of those of your fellow men whose minds are more in accord with your own? If so then it must I think, come upon you with full force how much better it will be if your daughters can be brought so as to become helpmates for the rising generation of men and so the family house may become a true home adorned not only by domestic virtues, but by intell accomplishments There is one other point very nected with the subject of female education which ought not to pass over, and that is early marriage as this baneful custom exists girls are prohibited their minds enlightened by the benefits one who has had experience of the diffi assailed the spread of female education have helped seeing how great a hindrance is I see in some quarters it is being

refuse to let their sons take child the custom will be broken, and are interested in the Bethune assist in destroying this evil. one of the barbarous custom Sir Richard, I congratulate success of the past year has attained the degree is indeed a matter others are making satisfaction to under the able good work and cated youth of me the op

Sir Richar

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THE PUNJAB REST HOUSE, WOKING.

(From the "Times.")

We are able to announce that Dr. Leitner, the Principal of the Lahore Government College, has completed the purchase of the Royal Dramatic College at Maybury, for the purposes of an Oriental University, Museum, and free Guest House for natives of the East belonging to the better classes. . . . To prevent the necessity of loss of caste, which now deters our best Indian fellow-subjects from visiting the seat of the Empire, from learning the lessons of our civilization, if not faith, and, in short, from availing themselves of its culture, Dr. Leitner is making somewhat technical arrangements, both here and with one of the steamship companies, which will have the effect of preserving caste for those to whom it is an object to return to India with unimpaired influence among their fellow-countrymen. One wing of the Royal Dramatic College will be devoted to Hindoos and Sikhs, and the other to Mahomedans. Free quarters will be given, and each resident will be enabled, if so disposed, to cook his own food in accordance with national or caste usage. The expense of living will accordingly be small, while facilities for instruction will be afforded by various public institutions which are within easy reach of Waterloo Station, where the student arrives from Maybury in 37 minutes by the fast train, thus rivalling the rapidity of conveyance from a London suburb. As regards the Oriental University, we are informed in the programme that it will conduct the Oriental examinations of the Punjab University in Europe, just as some of the examinations of the University of London are conducted in several of the colonies, and that it is intended to form a link between European and Eastern Orientalists in the production of original and translated works, and in the prosecution of research. . . . As endowments come in it is proposed to found Oriental professorships, fellowships and scholarships, and to enable Europeans and others who prepare themselves for official, professional, and even mercantile careers in the East to study Oriental languages free of cost, as is already the case in France, at the Paris School of Living Oriental Languages. We trust that Dr. Leitner's scheme will receive every encouragement both from the learned public and the Government of this and every other country that takes an interest in the East.

MARRIAGE OF THE THAKORE SAIB OF WADHWAN

We have received an interesting pamphlet, containing an account of the marriage, on Feb 18th, of Raj Kumari Seetiummа, daughter of the Hon Raja Gajapathi Rao, Member of the Legislative Council, Madras, with His Highness Daji Raj, Thakore Saib of Wadwhan The bridegroom belongs to a ruling race of Rajputs He was educated at the Rajkumar College at Rajkote, and in 1881 was invested with the entire control of the Government of Wadhwan Last year His Highness paid a visit of some months to Europe He is said to take great personal interest in the affairs of his State The bride is the elder daughter of the Hon Raja Gajapathi Rao and grandniece of Mr G L Nursing Rao, who has taken the greatest pains to secure for her a good education, and has given her a munificent dowry The young lady has for several years had the advantage of instruction from an English lady Latterly Miss Bolland, who remained with her till her marriage assisted her in her studies The ceremonies at the Mansion' Nungumbankum, Madras, on the occasion of the wedding, appear to have been grand and striking A large party assembled, including several European ladies, friends of the bride, who were allowed to witness the interesting scene from the "upstairs verandah" A series of entertainments were given after the marriage, and large sums were bestowed in charities

INDIAN INTELLIGENCE

On the occasion of the departure of Professor and Mrs Monier Williams for England, after their late visit to India an evening party was given at the Framjee Cowasjee Institute, Bombay, by Mr and Mrs Madhavardas Raghunathdas A large number of native ladies and gentlemen were present. Songs in Gujerati and Marathi with pianoforte accompaniment, were sung by some Parsi and Hindu ladies Pundit Shyamaji Krishnavarma, who was also on the point of leaving India, taking his wife with him, to return to Oxford, was present. The Hon Mr Budroodin Tyabjee expressed the welcome of all present to the Professor, and their sympathy with his efforts in establishing the Indian Institute at Oxford Professor Monier

Williams in reply gave an account of the Institute, explaining that the chief object of his third visit to India had been to endeavour to induce the Government to found six scholarships of £200 a year each for deserving students from India, who will go through the Oxford University course under the direction of the Director of the Institute. The Professor read a letter which he had received from H.R.H. the Prince of Wales in approval of the scheme; and, referring to his visit to Calcutta, he added, "No sooner did Lord Ripon hear of my scholarship project, backed up as it was by several able letters written by some of my friends here, than he gave it his earnest attention. Nor was it long before he assured me of his entire sympathy and approval. I received also the most gratifying assurances of sympathy from Sir Auckland Colvin, the Hon. Mr. Gibbs, Sir Steuart Bayley, the Hon. Mr. Ilbert, and other members of the Executive Council. Suffice it to say that, after a long and careful deliberation, I laid my application before the Government, and I am happy now to be able to read you a telegram I have just received from a distinguished member of the Viceroy's Council (Sir Auckland Colvin):—'Despatch goes home by this mail, proposing the six scholarships.'" Professor Monier-Williams mentioned also that Sir James Fergusson had expressed a kind interest in the proposed scholarship plan, and he ended by explaining that he hoped the Library and Museum would be extensive and a useful addition to the Institute.

The foundation-stone of the Bai Bhikhaiji, a new Parsi Girls' School at Bombay, was laid, on March 20th, by Mr. Framji Nusserwanji Patel, a gentleman who has largely exerted himself for the education of Parsi girls. We understand that Mr. Sorabjee Shapoorjee Bengalee has given Rs. 50,000 towards the building expense.

Mr. Jumabhoy Laljee and his brothers, Hajeebhoy and Abdullabhoy, propose to build a hospital in Cutch, which will cost Rs. 10,000. The site has been granted by the Cutch State. The expenses incidental to working the hospital will also be borne by the State. The hospital will accommodate about twenty-five in-patients, besides affording relief to out-patients.

The *Maratha* gives the following paragraph:—

"We are glad to mention that Mr. Govind Baba Joshi, of Vasai, at present a servant of the Baroda State, has practically initiated the reform in our marriage system by giving his Kokanastha daughter to a Deshastha bridegroom. One practical reformer does more good than a thousand loud talkers."

The annual distribution of prizes to the pupils of the Entally Municipal Aided Girls' School, Calcutta, took place in March.

Mrs. Kenneth Stuart presided, and gave away the prizes, con- ... of books and toys. The house was tastefully decorated ... s school stood first at the last ... tion. It owes its existence to the ... to Baboo Koylas Chunder Ghosh, Honorary Secretary, and *Baboo Abinas* Chunder Roy, who have generously given the free use of a hall in their house for the school.

The annual Conversazione of the Mahomedan Literary Society took place with its usual success, owing to the unwearied efforts of Nawab Abdul Luteef Khan Bahadoor. H.E. the Viceroy, the Lieutenant-Governor, and the Commander-in-Chief were present, and, as before, a varied entertainment was carried out.

Mr. and Mrs. K. N. Kabrajee gave lately a musical *soirée* at the Framjee Cowasjee Institute, which was very successful. H.E. the Governor and Miss Fergusson were among the guests.

The *Indian Spectator* writes —"The death of Professor K. L Chhatre (of Poona) is a loss to science in India. Mr. Chhatre rose to the highest position in the service from a very humble beginning. He was one of the most notable representatives of the doctrine of self-help, and owed everything to his talents and industry. As a citizen Mr. Chhatre was ever to the fore in promoting schemes of public usefulness. The Maratha community lose in his death a member whose place will not be adequately filled."

The twentieth Annual Meeting of the Uttarpara Hitakari Sabha was presided over by the Hon. Dr. W. W. Hunter, and about 500 native gentlemen were present. The Chairman spoke with the greatest sympathy of the aims of the Society—"to educate the poor, to distribute medicine to the indigent sick, to support poor widows and orphans, to encourage female education." The latter is its main object, and it has been most energetically carried out by means of graded Examinations and Scholaships, &c. One-third of the last year's candidates were married, who would probably, but for this Society, have ceased to pursue their education, and many young widows had been induced to study for the Examinations. Nearly fifty schools had been examined in the year.

PERSONAL INTELLIGENCE.

At the close of the opening term of the Royal Agricultural College, Cirencester, the diplomas and prizes, &c., were distributed by Colonel Kingscote, C.B., M.P. Mr. Giris Chandra

Bose, Bengal Scholar, was one of the successful candidates for the diploma. Mr. B. C. Basu, Bengal Scholar, and Mr. P. R. Mehta, *received honourable mention.* Mr. S. M. Hossain obtained Class Certificates of Honour in Chemistry, Veterinary, Bookkeeping and Levelling.

Mr. Dadoba J. Mistri, of the London Hospital, has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Mr. E. Poonen, B.A., Madras, has passed the M.B. and C.M. Examination of the University of Aberdeen.

Mr. P. Parthasaradhi Chetti has passed the Second Professional M.B. and C.M. Examination of the University of Edinburgh.

Mr. Maneckjee B. Dadabhoy has joined the Middle Temple.

Mr. Dwarka Nath Ray has taken the diploma of M.D. in the New York Medical College. The following paragraph appeared in the *New York Tribune* of March 18th:—"The name of the young Hindu who graduated at the Homœopathic Medical College, on Thursday evening, should be printed Dwarkâ Nath Rây. He is a Brahmo. He obtained a diploma from an Allopathic College in England before studying in this country. Before he returns to India he intends to study in Germany; in the meanwhile he has been appointed on the staff of physicians at the New York Homœopathic Dispensary, where he will remain during the summer."

Arrivals.—Pundit Shyâmaji Krishnavarmâ, B.A. Oxford, and his wife, from Bombay (the first Gujerati lady who has visited England). Khan Bahadur Bomanjee Sorabjee, late Acting Professor of Mathematics in the College of Science, Poona. Mr. Maneckjee Byramjee Dadabhoy, from Bombay. Mr. B. J. Padsha and Mr. M. M. Chatterjee, from Bombay.

Departure.—Mrs. D. D. Cama, with son and daughter, for Bombay.

We acknowledge with thanks a Text-book of Deductive Logic for the use of Students, by P. K. Ray, D.Sc. (Lond. and Edin.), Professor of Logic and Philosophy, Dacca College. Calcutta, Thacker, Spink and Co., 1884.—A little Sketch-book of Literary Jottings, by Syud Abdur Rahman, Esq., Barrister-at-Law. Madras, 1883.—Regeneration of India, by Gopinath Sadashivji Hate, Dewan to the State of Palitana, Kathiawar. Bombay, 1883.

We regret that we are obliged, owing to press of matter, to omit the continuation of Shornalata.

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SOCIAL PROGRESS AN

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No. 16

... subject there has been little to ... reason that everything is going on ... is being made. There is only to record ... eful work the daily routine of medical ... the few Indian centres at which medical women are ..., and the daily round of study for the earnest band of ... udents. Miss Pechey, at Bombay, is said to be doing ... indeed, if lots of work mean success, to have all she ... and to be busy from morning till night. [illegible] ... "A Mahommedan gentleman has offered [illegible] ... a dispensary. Government have given the land and the Municipality have agreed to give [illegible] a month to keep it up until the hospital is opened. We believe the appointment will ultimately be made a permanent one; but we have [illegible] asked for more, [illegible] one year's [illegible] ... successors." Success attends Mrs. Scharlieb's work [illegible]

with Bengal and Bombay" The *Mirror* says of these same students —

"To test the intellectual attainments of the candidates an examination was held last week Some of the ladies have very creditably passed the examination, one of them, I am glad to say, is the daughter of a Brahmo brother After three years of training, these ladies will turn out as hospital assistants This is a real boon"

The *Indian Messenger* for May 18th contains the following paragraph —

"It gives us very great pleasure to find that the Lieutenant-Governor has by a recent Resolution, sanctioned the establishment of special scholarships for the benefit of lady students of the Medical College These scholarships, of the value of Rs 20 a month, and tenable for five years in the Calcutta Medical College, will be, for the next ten years, awarded to all female candidates who enter that institution after passing the First Arts Examination, whether they gain scholarships in that examination or not We are also glad that Miss Ellen D'Abreu and Miss Avala Das, who are now studying in the Madras Medical College, have been permitted to hold the scholarships which they had gained on passing their examinations in Calcutta, and which expired in December, 1883 during the remainder of their course of study, and it was in forwarding the applications of Miss D'Abreu and Miss Das that Mr Croft took occasion to recommend the establishment of these special scholarships There can be no difference of opinion as to the wisdom of the course that has been taken, as it will greatly encourage the diffusion of medical education among women The Resolution of His Honour, referring to Mr Croft's recommendation, says 'He shows that in all probability the cost of the scheme would be trifling in comparison to the benefits which it would conf upon the women of Bengal . In the year 1838–39 the were fifty students in the Medical College, all of whom "receiv monthly stipends ranging from Rs 7 to Rs 12, according their seniority and deserts" Whatever reasons existed fo years ago for encouraging male students to fit themselves medical work, are equally applicable now to the case of fen students' We quite agree"*

* In 1881 there were eighty students in the Second D Madras Medical College All but one were stipen gratuitously for the service of the State The I recommended that female students (who had no

the opinion of eminent men who have studied the subject, that the transmission of certain mental and physical attributes of a race is more commonly influenced by the mother than the father; and the simple fact that nearly all the men of high eminence in science, art, and other pursuits, now living, have descended from mothers of more than average mental vigour and capacity, should be enough to cause us to ponder whether the Indian system is a wise one, or suited to the development of the highest intellectual power of the people. The gulf between the educated man and uncultured woman is very wide.

"So strongly have the advantages of the lopsided system of culture prevailing in India appeared to me, that I have often thought and said that, given the position of a dictator, and with full command of the State purse-strings, I would spend no public money on education other than the primary teaching of both sexes, and the higher training of the future wives and mothers of India, until the existing disparity between the culture of the two sexes had in a great degree ceased! But, gentlemen, so heroic a treatment of the subject is unnecessary; I am delighted to acknowledge that you have already recognised the evil, and that every graduate of this University is doing his best, consciously or unconsciously, to cure it. Kindly give me your attention to the following figures. Twenty years ago the number of girls 'under instruction' in this Presidency was 3,763. In 1873-4 the numbers were 17,113. Nine years later, in 1882-3, the female pupils had increased to 43,671. Thus, in the space of nineteen years, the female pupils in school had increased by about [illegible]. Last year they exceeded by more than ten times the number at school in the official year 1883-4. These results appear to me to prove that an important revolution in native thought, as to the position of woman, is actually in progress in our very midst; and, seeing that the extension of female education has proceeded step by step with the dispersion of the graduates and undergraduates of this University throughout the land, I cannot dispossess myself of the belief that there is a close connection between the two phenomena. I believe that the training and education of the women of India is a necessary consequence of your own culture. You will not remain satisfied until female members of your families are able to meet you on a common intellectual level. Man's imperfect nature craves for sympathy in his toils, aspirations, doubts, and anguish; and where shall he find the sympathy and loving help for which his soul yearns, if not amongst the women of his family who know his strength and his weakness, and love him none the less for his imperfections? The need of intellectual companionship in the home is a powerful motor, impelling you to set the

cannot be described. At first he thought, "I have lost Shornalata for my whole life." He had never been told so plainly, but he had the idea that it was intended that he should marry Shornalata. Now this hope was cut off at the root. Again he reproached himself. "Why did I not tell Dada the contents of the letter? Why did I take on myself the responsibility of defeating the Gu[illegible]? Perhaps if Dada had heard he would have found some other remedy; and since I undertook the task, why did I not carry it out at the risk of my life? Why did I go to sleep? How can I return and show my face to Dada? He believes in me implicitly, but what have I done? I have destroyed Shornalata. If I had read the letter to him this could not have come about. Shornalata will certainly kill herself after the marriage. I must do so also; how otherwise can I expiate this sin? Alas! Shornalata is blaming her brother; she does not know that it is I who have destroyed her."

Gopal passed the night in these lamentations. At last morning dawned. He had not give a thought to the fact that he was in prison. "I," he reflected, "shall be set free in the morning; but Shornalata's chains are riveted for life."

SURGEON-GENERAL CORNISH ON FEMALE EDUCATION IN MADRAS.

At the Convocation of the University of Madras, held March 28th, the address was given by the Hon. Surgeon-General Cornish, C.I.E., and in the course of it he made the following remarks in regard to the importance and the progress of female education in India:—

"Education in India, as you know, is a very one-sided affair, insomuch that until recently it was confined to the male sex alone, and at the present moment the education of the female sex is pursued under grave disadvantages. The warmest friends of the people of India cannot but entertain serious misgivings as to the outcome of a system which practically excludes one sex from the advantages of mental training and discipline; and, having the opportunity granted me of speaking, I cannot pass over this grave fault in your educational system in silence. The influence of a mother on her offspring is most powerful and far-reaching. Her physical and mental characteristics pass to the fruit of her womb, and her children learn of her instinctively, before they are capable of speech or intelligent thought. It is

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA

No. 164.—AUGUST, 1884.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET

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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

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2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
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In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

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In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 164 AUGUST 1884

THE REPORT OF THE INDIAN EDUCATION COMMISSION

In the May number of this *Journal* I gave a brief sketch of the educational policy and measures of the British Government in India, and noticed some of the suggestions made in the recent Report of the Indian Education Commission It was impossible to do more within the limits of a short article, and I therefore propose on this occasion to draw attention to some other points which have a bearing upon this important and difficult subject. I also wish to say a few words with reference to two papers which have recently appeared The first of these is a very useful analysis of the Report of the Commission, interspersed with comments upon some of its recommendations, which has been prepared by the Rev J [illegible] which appeared in the June number of this *Journal*, and which criticises, in language of vehement censure, the failure of the Commission to recommend certain radical changes, which the writer deems to be called for, both in the management of public education in India and in the whole educational policy of the Indian Government. I shall, however, reserve my observations on these two papers until the conclusion of this article

Among the many difficulties with which educationists in India have to deal, none perhaps is greater than that which arises from the number of different languages current in the country; and it seems strange that in the Report of the Commissioners so little is said regarding this difficulty, except as to one particular phase of it. The number of languages which have to be dealt with, sometimes in the same district, has always been a hindrance at the commencement of educational work in a large Province. It greatly adds to the labour of providing suitable text books, and in the matter of training teachers and arranging for the inspection of elementary schools, it has been frequently a source of difficulty and delay. It must also to some extent add to the difficulties, otherwise sufficiently great, which stand in the way of the formation of a sound vernacular literature. There is a passing allusion to this matter in the Report of the Commission, in connection with the subject of elementary education in the Punjab, where the value of the instruction imparted in the departmental elementary schools is said to have been impaired by its being given through the medium of Urdu, which is not the vernacular of the rural population, and which, it is stated, has "an unsettling effect upon the cultivating classes, in leading them to look for an official career." In this Province the only question is between Punjábi, the vernacular of the Sikhs, in regard to which many years ago Sir Robert Montgomery, then Judicial Commissioner, reported that its currency as a spoken language was diminishing, and that it was degenerating into a mere provincial dialect, and Urdu, the *lingua franca* of India; but there are districts in other parts of the country where, owing to the number of languages which are current, the difficulty is much more serious. In the Madras Presidency, there are five principal Hindu languages, viz., Telugu, Tamil, Canarese, Malayalam, and Uriya, meeting in some cases in the same districts; while in others, besides the principal language or languages, there are other subsidiary languages or dialects, which have to be taken into account. For instance, in Canara, on the Western Coast, besides Canarese and Malayalam, which latter is spoken in the southern part of the district, there are Tuluwi and Conkani, which are practically the languages of extensive sections of the population. In Ganjam again, on the borders of Madras and Bengal, Telugu is the language of the south and Uriya of

the north, while in the western hill tracts the Khond language prevails In Bellary, Telugu and Canarese, and in Coimbatore, Tamil and Canarese are current in different parts of the same district Besides these numerous languages in use among the Hindus, Urdu or Hindustani, as it is called in Southern India, is the language of the Muhammadans throughout the country

Apart from the difficulty which arises from this Babel of tongues, the language question presents another difficulty, which is treated at some length in the Report—the question of the place which the vernacular languages should have in those schools and colleges in which English is taught[a] This question has been mainly discussed in connection with the secondary schools, and chiefly in respect of the lower classes in those schools It has a bearing to which reference will be made presently, upon the instruction given in the higher classes in the secondary schools, and also in the colleges, but it is in respect of those classes in the secondary schools in which the proficiency of the pupils in the English language is necessarily small, that the question has its chief importance In the elementary schools, as a rule, whether indigenous or departmental, the vernacular language of the district, or of the section of the population which makes use of the school, is the sole medium of instruction There are some exceptions, but the general rule is as here stated, and as regards schools of this class, the general practice is strictly in accordance with the instructions which have been repeatedly laid down by the highest authorities, although efforts have not been wanting to procure a different decision The Education despatch of 1854 contained an emphatic declaration, that it was neither the aim nor desire of the Home Government to substitute the English language for the vernacular dialects of the country, and that any acquaintance with improved European knowledge could only be conveyed to the great mass of the people through one or other of the vernacular languages; but in the course of the discussions which took place after the mutiny of 1857, when the whole question of the educational policy of the Government of India, and indeed almost every question of Indian policy, was reopened, it was urged that English should be adopted as the language of all official business, and that it should take the place of the vernaculars in the courts and other public offices, and as the

language of instruction in the schools. It was argued, *not officially*, but in quarters scarcely less influential—in public journals which at various times have largely influenced official men and official measures, that the substitution of the English language for the vernacular languages of India was not the impossibility which it had been theretofore regarded; that the adoption of the former as the language of official business was both practicable and desirable; and that, with reference to the desire for instruction in English which existed among the natives of India in many parts of the country, the policy of communicating all elementary instruction through the medium of the vernacular languages, was a mistaken one. This question has long been decided against the Anglicists, so far as regards official business and primary education; but it is still a moot point how far English should be the medium of instruction in the secondary schools, and here there appears to be a considerable diversity of practice. Under the term "secondary schools" are included two classes of schools—middle schools and high schools. In the middle schools in most of the Provinces, while English is taught as a language, the vernacular is employed as the medium of all substantive instruction. In other provinces, on the other hand, the teaching in the higher classes of the middle schools is entirely English. In the Central Provinces instruction is given through the medium of English throughout the classes of the middle schools, and the practice is defended in these terms:

Every effort is made to teach English as a living language. It is felt that a boy well grounded in English, and having a good acquaintance with one of the vernaculars, may, after he leaves school, carry on his own education. Boys well grounded in these languages pass more easily and with greater success through their high-school course than those less perfectly acquainted with English.

A similar system formerly obtained, and still to a certain extent obtains, in Bengal; but it is now being changed, on the alleged ground that the pupils who join the high schools with vernacular scholarships, *i.e.*, from schools in which history, geography and science are taught through the medium of the vernacular, evince a marked superiority over those educated under the other system. The Commission, while

they have gone into the question at some length, do not make any definite recommendation, but commend the subject to the consideration of the Local Governments and Departments and of the managers of schools generally They mention however, a fact, which is certainly opposed to the impressions hitherto prevalent and indeed to the experience in other parts of Bengal and generally in Madras, viz that in Calcutta, where the freest choice is open, both to pupils in selecting a school and to managers in determining what constitution will make their school most popular, it is found that all the great middle schools of the city are purely vernacular and that a large majority of pupils in the Hindu School a school of long standing, entirely under native management excluding those who have been educated there from the beginning, come from vernacular, and not from English schools

The question of language assumes a somewhat different phase in connection with the higher and secondary schools and colleges In those institutions the almost uniform practice has been to teach English and everything else through the medium of English making little or no use of the vernacular language of the pupils, except in respect of instruction in the vernacular language itself or in an Oriental classical language, when that instruction is given by a native teacher unacquainted with English There can be no doubt that so far as concerns the acquisition of a good command over the English language, this system is well adapted to the end [illegible]

knowledge of the English language were the sole or the main object of high education in India it would assuredly be a great mistake to alter the present system But this part of our educational policy has a wider scope Its avowed aim is to raise up an educated class, imbued with the learning of the West which shall not only be fitted to take an honourable share in the administration of public affairs, but shall form a link between their English rulers and the mass of the population The formation of a sound vernacular literature is one of the greatest wants of India It is still a thing of the future, and it is to be feared that it will so remain unless more use be made of the vernacular languages in our Indian

colleges and high schools, and also in the university examinations. It is impossible to read the examination papers which are printed annually in the calendars of the Indian universities, without being struck by the almost complete exclusion of the vernacular languages from the papers of questions. In these papers, and even in those which specially relate to the native languages, English is treated as if it were the mother-tongue of all the students.

The foregoing remarks have, of course, no reference to the few Oriental Colleges, or to the new University at Lahore, but they apply to the great majority of the colleges and schools throughout India in which education of an advanced kind is given.

While there is so great a diversity of languages, and so far as regards the middle schools, some diversity of practice in dealing with the language question, there is one class of Indian schools in which similarity, and not diversity, is the rule, and that in Provinces widely separated and differing from each other in almost every other respect. "In the indigenous schools, both of the Hindus and Muhammadans, a general uniformity of character may be traced throughout the Empire." "The educational organisation is not different, only less complete and successful in some parts of India than in others." The Commission say:

Where the Government was strong enough to preserve order and maintain the public peace, every large Hindu village possessed a school of its own, and the foundation of a system of national education had, long previous to British rule, been laid by the spontaneous efforts of Hindu and Muhammadan society. Thus in Bengal it is believed that the sustained exertions of the Department of Public Instruction have contributed but little addition to the network of primary schools which have existed from time immemorial; and there still remains an outer circle of indigenous institutions, not greatly inferior to those which have been already absorbed into the State system of primary instruction. On the other hand, it has been contended that the vast armies of banditti which pillaged the villages of the Deccan and Central India made the social history of that part of the Empire one long narrative of invasion and anarchy, and that the schoolmaster's occupation shared the fate which overtook other peaceful arts and industries. In 1858, according to a census taken by the educational officers under the orders of Government, no less than 90 per cent. of the villages in the

Bombay Presidency were found to be without any indigenous schools whatsoever. Accordingly, the task imposed upon the Department in Bombay was one of creation rather than of adoption, and the poverty of the indigenous system in Western India afforded a marked contrast to its variety and richness in Bengal. Forty years ago, according to an estimate made by the revenue officers, there were only 1,421 indigenous schools in Bombay. There are now 5,338 primary institutions under

In short, a Bengal páthsála is only another type of similar institutions in Madras or Bombay. The Muhammadans have also preserved their system intact; and although they are distributed in very small communities outside the three Provinces of Bengal, the Punjab, and the North-Western Provinces, a mosque-school, or maktab, in Sind differs little from one in Behar.

The Commission give an interesting account of the distinctive features of the indigenous systems of education. They define an indigenous school as "an educational institution established by natives of India on native methods." Such institutions are either of an advanced character or purely elementary. Those of the higher grade have remained for the most part outside the Government educational system.

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sála, or elementary school, of the Hindu village community." "The distinctive principle of Hindu social life—caste—has stamped its impress on all Hindu educational institutions. The higher schools are practically closed against all but Brahmans, and the Brahman scholars are treated as the children of their master." "The theocratic principle, which lies at the root of Asiatic civilization, necessarily moulded the character of the high schools in which the upper classes of Hindu and Muhammadan society educated their children.

Amongst the Hindus higher education was regarded in theory as the right and duty of the twin-born castes. In practice the pupils, as well as the teachers, belong almost exclusively to the Brahman caste. The relation between teacher and pupil is much more paternal in the Hindu than in the Muhammadan college. The Hindu law enjoined it as a religious duty on the Brahman that he should teach, and in order that his undivided attention might be devoted to education the obligation of providing for his temporal wants was imposed both on the Sovereign and on the community." The Bengal tols are often liberally endowed, and on the occasion of Hindu festivals presents are given to the masters and pupils. The teacher is accordingly bound to make a free gift of his learning, and is even enjoined to give free board and lodging to his pupils. The relation between master and pupil becomes almost paternal. This is not the case in the Muhammadan Madrasa, where the personal attachment between teacher and pupil is not so marked.

Except to a limited extent in Bengal and the Punjab, these higher indigenous schools have not been brought under the Government Educational Department. The almost exclusively religious character of the instruction imparted in them has been hitherto regarded as a bar. The Commission, however, recommend that "all indigenous schools, whether high or low, should be recognised and encouraged, if they serve any purpose of secular education whatsoever;" and that "the best practicable method of encouraging indigenous schools of a high order, which desire recognition, be ascertained by the local Education Department, in communication with the Maulavis and Pandits, and others interested in the subject."

The description which is given in the Report of the elementary indigenous schools in their normal condition is very similar to those which have been furnished in previous Reports; but on the whole, perhaps, less unfavourable. It is stated that the children "obtain such an instruction in elementary subjects of practical utility as is designed to qualify them either for the service of their religion or for their future civil position. In particular the study of mental arithmetic is carried to a high pitch of excellence." There is very little mention of the parrot-like character of the teaching with which the system has hitherto been credited; but from the various recommendations which are made for bringing the schools

under inspection with a view to their improvement it is not unreasonable to infer that their condition is considered by the Commission to be less satisfactory than might be gathered from the wording of this part of the Report. The gradual improvement of the teaching power in the indigenous system is in their opinion a matter of such primary importance that they recommend that special rules be made to meet the case. Among other recommendations it is suggested that special encouragement be afforded to indigenous school masters to undergo training and to bring their relatives and probable successors under regular training.

In some parts of India and notably in Madras the elementary schools both departmental and indigenous have been placed under the Local and Municipal Boards which are now intrusted with the collection and expenditure of Local Taxation. While this arrangement has much to recommend it there is of course a danger of the provision made for educa-tion being insufficient or of its being ... This subject has been ver... of the Comm...

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The question of the proportion of the educational funds of all descriptions which ought to be devoted to primary education was one upon which considerable difference of opinion prevailed among the Members of the Commission. It was proposed by one party that the Commission should assert the principle that the elementary education of the masses be declared to be that part of the State system of education to which public funds should be mainly devoted. This was objected to on various grounds—among others on the ground that the authorities had never intended to limit expenditure o that class of instruction now defined as primary. The commendations which were finally carried were to the fol wing effect —1st that whilst every branch of education can htly claim the fostering care of the State it is desirable in present circumstances of the country to declare the

one who is not sure of his ground in dealing with the work of a specialist of which he has but imperfect knowledge. In a few cases you come upon a firm note of censure, and an authoritative command to alter a certain line of policy, and you look to the report of the following year to see if it be attended to. But such hope is vain. If the Governor or his Secretary is still at the same post, you will find the same complaint repeated for a year or two, and then the high Government official is changed, and the permanent Education Officer remains the master of the field under a new man, and most likely a new policy; or, if not, he is prepared to repeat his Fabian tactics during another five years' administration of his nominal masters.

As for the Home Government, there is no department and no man whose duty it is to superintend the education of India. This great enterprise is thrown in as a small part of the work of a Committee, which has much urgent business to attend to of a different kind, and which cannot be expected to know what is contained in these ten or twelve dreary volumes, with their elaborate tables.

If matters are left in this unsatisfactory state, we cannot expect any consistent policy to be carried out, and all the evils which have been exposed, and for which remedies are now in a large measure provided, will return, and [illegible], in all likelihood, in a worse form than ever. There are men both in the Government of India and at home who are able and willing to do their best; but it is no man's appointed task, and they have other work to attend to. Can we wonder that in these circumstances the education of the people is neglected?

We cannot here recommend a definite remedy; but we indicate its nature, and call attention to the absolute need of a remedy of some kind.

There is some force in these observations, which, however, might with more or less truth be applied to all departments of the public service, whether in India or in England, and probably in other countries as well, where the work of persons employed on a special branch of duty, requiring special or professional knowledge, has to be reviewed by persons not possessing that knowledge, as must so often be the case. There is also in India the additional difficulty of frequent changes in the personnel of the administration. Every Indian Governor or Lieutenant-Governor is changed at least once in five years, and that period is probably quite as long as the higher subordinate officials on the average retain their offices, especially [illegible] ese days of steam communication and of liberal, some per-

sons think unduly liberal furlough rules It has sometim been suggested that in the Department of Education as in th Postal and Telegraph Departments there should be a Director General attached to the Government of India who shoul supervise the work of the provincial directing officers and bring to the notice of the Government of India any departures from the established policy of the Government or any errors or defects of a different kind The Commission have abstained wisely as I venture to think from making any such recom mendation holding doubtless that education is a branch of public business in which over-centralization would be most mischievous It might perhaps be an advantage that either in the Home Department of the Government of India or at the India Office there should be an under secretary specially charged with the education business The India Office prob ably would be the best place for him as there the office would less often change hands and continuity of policy being the chief object in view the longer the appointment is held by the same man provided always that he is a fit man the better The Home Government of India is not addicted to over centralizing Its [illegible] more oft [illegible] n not suffic [illegible]

he other direction— he part of the Local nments of the two preme Government of over centraliza

[illegible] were reinforced in the

Another remark which occurs more than once in Mr Johnston s Analysis of the Report has far less justification than the criticisms embodied in the preceding observations He styles those members of the Commission who have at any time been employed in connexion with the State Education Department as the Bureaucratic party and indeed he goes so far as to apply that term to the native members who had received their education at Government colleges and whom he describes as more bureaucratic than the members of the bureau. The recommendation carried by the majority of the Commission on the question of the proportion of educational funds which ought to be devoted to primary education [illegible] ascribed to the sensitiveness of the Bureaucratic party [illegible] Commission as to anything that might seem to "reflect [illegible] past management of the Education Department" [illegible]

other hand, one of the official members, whose views are strongly in accord with those of Mr. Johnston, is described as knowing "more about education and its history than any man in India." In fact those members of the Commission who held opinions differing in any respect from those entertained by Mr. Johnston and Mr. Miller, are Bureaucrats, whatever their previous training may have been. The others come under a very different category. The use of language of this kind is a blot and defect in an otherwise very useful publication.

It is interesting to know who were the writers of the several chapters of the Report, information not usually supplied with reference to public documents of this kind, but which Mr. Johnston has been able to furnish. We learn that the important chapter on the External Relations of the Department was written by the Rev. W. Miller, the very able head of the Christian College at Madras, who is known to have been largely instrumental, in conjunction with Mr. Johnston, in procuring the appointment of the Commission. There is a good deal in this chapter which entitles it to the praise bestowed upon it in Mr. Johnston's Analysis. The questions with which it deals, are discussed with great fulness, and for the most part with fairness and moderation. There is one point, however, upon which the preconceived opinions of the writer would seem to have imparted a tinge to this portion of the Report, which savours of partizanship, not so much perhaps in what is said, as in what is left unsaid. I refer to the alleged want of sympathy on the part of the departmental officers with private effort. Various observations made by witnesses before the Commission, some of them couched in very strong language, are cited for the purpose of showing that the Department is unsympathetic towards private effort, and that in some Provinces the policy of substituting departmental education for aided education, in deliberate opposition to the orders of the Home Government, has been steadily pursued. A statement made by a witness from the North-Western Provinces is quoted, to the effect that "Aided Schools are looked upon by the educational authorities as excrescences which are to be removed, and the sooner the better. They are the pariahs of the Education Department, and are looked upon with contempt." And regarding the Presidencies of Madras and Bombay, various facts and allegations are referred to as

indicating, in the opinion of the Commission, that the grant in aid system has been administered in a spirit the reverse of liberal, and that a "strong preference has been shown by the Department for working through its own rather than by means of private agency." Now the writer of this chapter of the Report had had considerable experience of the working of the Education Department in one of the two Presidencies above referred to, and had ample means of knowing that, whatever may have been the case during the last few years, the policy of aiding and encouraging private effort by every possible means, so far as circumstances admitted, was, during a lengthened period, the guiding principle of the Department. I have before me, as I write, three papers, written at long intervals of time by an official who was connected in one capacity or another with the Education Department in India, and especially in the Presidency in question, during a period extending over a quarter of a century. In the first of these papers,—a report on Public Instruction written in 1859, the following passage occurs:—

There is much to be said in favour of the grant in aid system, and if it were possible to rely on this system for the extension of education throughout the country, it would have been, on every account, desirable that the Government should have confined itself to it entirely, and abandoned the establishment of schools of its own. Its great advantages are: 1st, the economy with which it may be worked, as compared with the direct system of maintaining Government Schools; 2nd, the avoidance of all difficulties in connexion with religious instruction; and, 3rd, the avoidance of interference with the educational operations of [illegible] it would be neither right nor politic [illegible] seriously impeded by the general [illegible] schools in the localities in which those operations are carried on. It seems especially adapted to a country like India, where instruction has to be provided for a teeming population, scattered over extensive tracts; where the funds at the disposal of Government for educational purposes are but scanty, and where the religion of the Government differs from those professed by the majority of its subjects. For these reasons it seems desirable that in all our educational operations the eventual resort to the grant in aid system as the main course of action, should be steadily kept in view, encouraging and taking advantage of every opening for its introduction.

The second paper is a memorandum written by the same

official, under date 24th September, 1864, and laying before the Local Government the results of a conference, which he had convened for the purpose of discussing certain points in the grant in aid rules, and removing difficulties which were held to impede their working. This conference was attended by representatives of all the leading educational societies in the Presidency, as well as by the Director of Public Instruction and other members of the Education Department; and papers were read, among others one by Mr. Miller, copies of which were submitted to the Government. All the papers relating to the conference were published as a Selection from the Records of the Government; and if they prove nothing else, they prove most conclusively that at that time, at all events, there was a cordial desire on the part of the Government and the Department to co-operate with "*independent persons and associations*" engaged in education, and to give the grant in aid system the greatest possible scope.

The third paper is a Note written by the same official eleven years later, objecting to the withdrawal of a grant from an Aided College at work in a district in which a State College existed. This Note, after contesting the reasons assigned for the withdrawal of the grant in the particular case in question, showing that there was ample room for both colleges, and referring to the intention declared in the Dispatch of 1854 eventually to confine the operations of the Government to the grant in aid system, at all events, in respect of the higher education, goes on to say:

It is often alleged that more practical measures should have been taken with the view of giving effect to this intention; but, on the other hand, it has been argued, and I think with justice, that in the case of the collegiate schools and colleges, the withdrawal of any very large proportion of the support which they now receive from the State, and their conversion into aided institutions, would be followed by a diminution of their efficiency, which would be alike impolitic and unpopular. It would, in fact, be tantamount to abandoning these institutions to probable decay, a result which the Court of Directors, in their Dispatch of 1854, avowed to be "very far from their wish." The whole question is encompassed by serious practical difficulties. In principle, it would be in every way better that the State should confine itself strictly to the grant in aid system; that the State schools and colleges should be made over to managing bodies selected from the native communities which are mainly

interested in them, and the functions of the State in relation to them confined to inspection and grants in aid And this, it appears to me, might be done gradually, and perhaps rapidly, in the case of Zillah schools, and other institutions of this class, which are mainly conducted by native masters, but in the case of the colleges, for which English teachers are required there is the great practical difficulty, that if such a transfer were made the managers would find it impossible to obtain the services of competent teachers This is a difficulty which is not experienced by missionary societies or by other bodies of managers mainly composed of Europeans, but it would, I fear, be an insuperable difficulty with native managers, at all events, for many years to come For this reason I cannot anticipate the possibility of carrying out, within any moderate time, the dis continuance of the Government colleges as State institutions All that can be done, as it appears to me, is gradually to raise the fees, and render these institutions less dependent upon the public treasury, and this, I think, should be enjoined on the Government of —— as regards the Government college at ——, where it would seem, the fees of late years have been lowered instead of being raised

But while the practical difficulty to which I have alluded renders it, in my opinion, impossible to give full effect in this matter to the intentions of the framers of the Dispatch of 1854, I cannot think that the Government of India ought to sanction so wide a departure from the principles and policy of that dispatch as is involved in the withdrawal of the grant made to the college department of the —— college It is one thing to affirm that under existing circumstances the Government college cannot be discontinued It is quite another thing to declare that because the Government college must be maintained, the rival institution is to confine its aim to a lower standard of education Such a declaration appears to me to be both impolitic and unjust, impolitic, because it alienates from the Government a valuable educational agency, unjust, because it disappoints the expectations held out in the Dispatch of 1854, and repeatedly affirmed in subsequent State papers

I am convinced that the views expressed in the foregoing extracts have been, and are, shared by many of the officers of the Indian Educational Departments, past and present, and I think, therefore, that the wording of this part of the Report of the Commission is open to exception, dwelling, as it does, upon facts and allegations which tend to support the theory of departmental lukewarmness, if not antagonism, towards

extraneous effort, and ignoring facts which point in an opposite direction. That there has been in some quarters a lack of zeal in assisting and encouraging the schools of missionary and other public bodies unconnected with the State, and a preference for schools supported by the Department, is not denied. This, indeed, is proved, so far as a single instance can prove it, by the case referred to in the Note above quoted; but I am persuaded that such cases have been the exception, and not the rule.

I now pass on to Mr. Pincott's paper. What may be Mr. Pincott's qualifications for forming an opinion on the many difficult questions which were submitted to the Indian Education Commission, I am not aware. I understand that he has never been in India, and has, therefore, had no opportunity of acquiring a practical knowledge of Indian facts and of Indian requirements; nor does it seem that he has any experience in administrative work. I understand, however, that he is an Oriental scholar of some note. His criticisms upon the Report of the Commission are very sweeping, and attack, not only the recommendations, but the constitution of the Commission. According to Mr. Pincott, the Commission ought not to have included any officers of the Education Department, past or present. It ought not to have included any Government officials. It ought not to have included any "known supporters of things as they are," and at the same time complete ignorance of the subject is objected to. It is difficult to understand what description of Commission would have suited Mr. Pincott's views, unless it were one which was pledged to recommend the abolition of the Departmental Staff of Directors and Inspectors, and a recurrence, in the matter of primary education, to the state of things which existed before the Department was constituted, in 1855.

One particular observation in the Report, to the effect that "the proposal to abolish the Provincial Directorships found no support in the Commission, and was not even suggested as a matter for discussion," is referred to in terms of special condemnation.

If, Mr. Pincott writes, this is not tantamount to the play of *Hamlet* with the part of Hamlet left out, I do not know what it is. It is the Education Department, with its army of Inspectors, presided over in each Province by a Director,

which now regulates and supervises all things connected with
The Commission was
pleased, and it found
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laid down that the chief offender was to be beyond interference.

This is not an unfair specimen of Mr. Pincott's mode of argument Because a few, a very few, of the witnesses examined by the Commission recommended extensive changes in the constitution of the Department, one or two of them going so far as to advise the total abolition of the Directing and Inspecting Staff; and because this last-mentioned recommendation so far failed to commend itself to the judgment of any of the members of the Commission, that not one of them was prepared to support it, therefore,

recommendation is not fairly

On the contrary, the terms in which it was put forward by its several advocates, are clearly stated in the Report, but because every member of the Commission disapproved it, and therefore declined to take up his own time or that of his *colleagues by suggesting it for discussion, therefore the* whole Commission is charged with having failed to sit in judgment on the evidence, and with having laid down a rule that "the chief offender was to be beyond interference"

Want of logic in the reasoning is only equalled by the inconsistencies of statement with which the paper abounds. *In the second page high praise is given to the officers of the* Education Department.

Mr Pincott says —"If, we survey the labours of the
the vast educational
he energy with which
it instructs, and *the*
quality of
the mass
thoroughly
tion policy of the Indian Government with praiseworthy diligence."

Further on it is alleged that "the very existence of the

Commission itself was due to the accumulating evidence of the grave unfitness of the Education Department for the work with which it is already entrusted."

In one place it is asserted that the system is expensive and denationalizing, and that the anglicised instruction given has caused grave disaffection. Immediately afterwards it is stated that one of the remedies for this state of things is to deepen and improve the high education which has brought it about. It is added that "no one has ever dreamt of reducing or throwing any obstacle in the way of high education;" but if we refer to an article from the same pen in the *National Review*, we find a denunciation of the system of imparting a high education to the natives of India through the medium of the English language and of English literature and science, not less sweeping than that which has been levelled in both papers against the staff of the Education Department. In both these papers the language employed on this subject is extremely wanting in precision, but if it has any meaning at all, it means that the proper course would be to revert to the Oriental system of instruction which preceded Lord William Bentinck's Resolution of 1835.

In another passage it is said that the present urgent need of India is, to raise "the mass of the people a little nearer to the level of the institutions by which they are governed;" and the Madras system of primary instruction, "based on a recognition of the indigenous methods of instruction," is referred to with approval, accompanied, however, by the expression of a hope that the Madras system will be brought still further into harmony with indigenous methods. Hitherto the aim of those who have advocated the plan of utilizing the indigenous schools has been, to improve them by introducing into them better methods of instruction, by encouraging the teachers in those schools to undergo training, and in other ways, and this is the plan which has been advocated by the Commission; but it does not find favour with Mr. Pincott, who at the same time fails to explain how the unimproved indigenous schools are to raise "the mass of the people a little nearer to the level of the institutions by which they are governed."

There are many other passages in these two papers which invite comment, but I think enough has been said to show that very little value can be attached to the criticisms which they

embody The Indian Education Department like other bodies of public functionaries in India as elsewhere is not free from the liability to error It is by no means improbable that here and there an individual officer of the Department has shown himself to be ill qualified for his duties or neglectful of the instructions prescribed for his guidance But viewing the department as a whole it cannot be said that its members either past or present have fallen short of the standard which might reasonably have been looked for Much good work has been done Instances of single minded devotion to duty combined with ability of a high order have not been rare On the rolls of the Department there are names which will be held in honour and will be remembered with sentiments of gratitude by the natives of India long after some who have filled far higher and more prominent positions have been practically forgotten To abolish the Department or to materially alter its constitution would be a grave mistake and would seriously retard if it did not altogether paralyse the good work now in progress It is essential to an efficient system of National Education that there should be an agency both for direction and inspection and that that agency should be composed of men who besides possessing special qualifications are able to give their whole time and attention to their duties This is especially necessary in the case of elementary and secondary schools To delegate these duties to the Local Boards unassisted by professional officers competent to inspect and advise would be a cardinal error which in the course of a few years would have to be corrected after a deplorable waste of time and money The recommendations of the Commission on this point are wise and practical and will command the assent of most persons who approach the subject with unprejudiced minds

There are still several very important questions dealt with by the Commission which I have been unable to notice in this or in my previous paper I may perhaps have an opportunity of reverting to this interesting Report in some future number of the *Journal*

ALEX. J ARBUTHNOT

HISTORICAL SUGGESTIONS IN THE ANCIENT HINDU EPIC, THE *MAHÁBHÁRATA*.

(*Continued from page 299.*)

Krishna, the great Hindu incarnation of the divine upon earth, appears throughout the poem. This word is said to mean "the dark one," though its derivation appears to be unknown; and he is usually represented as of a dark-blue colour, apparently indicative of the deep azure of infinite space. But he is addressed by many names, especially as Hari, which appears to mean "the shining one," or by the name of his father, Vasudeva, which signifies "he who abides in all creatures." He is said to be styled Naráyana from his march upon the waters; Vishnu, as the all-pervading. He is adorned as the white lotus, the supreme habitation, the immortal and imperishable god with the blue lotus eyes. He assists at the birth of every being, good or evil. He names each creature; for he possesses the science of everything. He reposes in truth, and truth in him. He is styled Govinda (the Pastor) and the Eternal Duty.

When the marriage of his friends the Pandu princes, Yudishthira, or "firm in battle," and his brothers, takes place, an arch-brahmin presides in the sacramental ceremony at the sacred fire, and offers prayers. The wedding procession is described as gorgeous, with robes, bouquets, ornamented cars, golden garlands, &c. The antiquity of the custom of bestowing presents upon the bride and bridegroom is illustrated by the enumeration of the gifts sent upon this occasion by the divine Prince Krishna. These consisted of golden ornaments, embellished with precious stones, costly vestments, tissues of various countries, coverlets of furs, and glittering gems. He also sent couches and chairs of various kinds, hundreds of vases incrusted with diamonds and lapis-lazuli, accompanied by servants born in many countries, endowed with youth, beauty, and good manners, and splendidly attired. He also presented them with well-trained elephants of great size, with horses excellent, well-trained, and richly adorned, and with cars handsomely embellished and resplendent with golden studs. Finally, he sent a quantity of unstamped gold and millions of golden pieces of money. On another occasion, amongst the presents bestowed by Krishna, are enumerated cars drawn by four horses with garlands of bells, and with coachmen who have been instructed by able masters; also 1,000 radiant damsels, with 100,000 horses from the district of Balkh.

On one occasion Krishna describes the manner of besieging a fortified town. He mentions its arched gateways arsenal, wide streets and engines of war, moats surround it and it is also defended by palisades. The attacking army encamps everywhere around it except in the cemeteries and temples of the deities. He observes that the true warrior will never abandon the field of battle. He will not strike one who has already been smitten to the ground, nor one who yields himself prisoner nor an old man nor a warrior who flies with his weapons broken. Flights of arrows are described as concealing everything in their density like clouds. Cuirasses, helmets many weapons are enumerated. Amongst various lances swords &c appears a word (bhouçoundi) which Eugene Burnouf and other commentators have held to mean firearms.

The tumult of a vast encampment is powerfully described. Market places are established in the camp, doctors are mentioned duly provided with instruments and the treatises of medicine. Cars armoured elephants and infantry are numbered by tens of thousands selected for the camp is well watered shaded abundance of turf. The king surrounds it temples altars &c and then constructs a Mountains of weapons are provided—bows mail maces battle axes iron arrows, The warriors have vestments ornamented golden cuirasses and coats of mail. If days quite arrived at the deadly neatness rifle, if they had not quite reached the culture in designing engines of destruction events, manifested considerable skill spears axes and swords they had as well as from ordinary bows boiling water and they threw balls. The proportion of the car to ten elephants ten horsemen soldiers to each horseman whole was brilliant may be described as wearing golden

In the successive days to have been drawn up form of a half moon outstretched, and battle is heightened Flaming darts are thrown and barbed javelin

poet, his description of the archery can only have been suggested by a degree of skill not surpassed by our own bowmen of the Cressy and Poictiers period. Heroes even send showers of arrows from their chariots with their single bows, such is the rapidity of their fire. Their aim is so exquisite that they are described as cutting in sunder lances hurled at them, or other arrows in their flight. Arrows with a crescent head are used for slicing purposes. After the *melée*, in confusion upon the field of battle are emblazoned banners, the embroidered caparisons of horses, and rich coverlets of various colours, javelins, maces, tridents, hooks to seize the golden ornaments of the enemy, arrows feathered with gold, golden cuirasses, tiaras and helmets, swords inlaid with gold with ivory hilts, amidst bodies, decapitated heads with their earrings, aigrettes, &c., bâtons of command made of lapis-lazuli or other precious stones, turbans of divers hues with golden half-moon crests, &c., &c. Surgeons are mentioned as coming with their instruments to extract the arrows from the wounded. The chieftains are said to ascend their chariots before the battle, burning as ardently with the desire of battle as merchants with the desire of gain when they embark upon the great ships. When victory has been obtained, the heroes are said to be celebrated in the songs chanted by the bards, minstrels, and poets. Bards are mentioned as especially learned in the ancient histories. The Hindus have been blamed for possessing no regular histories of their country; but this allusion seems to suggest that histories may have been lost. At the banquets of the warriors are mentioned comfitures, pâtés, various kinds of cakes, rice boiled with sweetmeats, &c., condiments flavoured with rum, in addition to meats "artistically prepared," with carefully-seasoned gravies and various kinds of intoxicating liquors; and the Brahmins also seem to have partaken of these to great extent. Their revels were accompanied by songs, as at our great dinners of city companies, &c. To become inebriated after a gay banquet seems to have been regarded with no more abhorrence than in England during the Georgian era, when the clergy as well as the gentry indulged freely in the pleasures of the table. This great epic is stated in the poem itself to have been first recited in royal presence, then to have been narrated before holy sages; but its contents suggest that, in its present form, it was written in an age which may be considered literary. There are frequent allusions in it to treatises on the various branches of the political and social arts.

Attention is continually turned towards Krishna throughout the poem. In him are said to be victory and eternal glory. He says, in reply to praises of himself, "I cease not to work for the

preservation of the entire world" His birth and early life are related in the last book of the *Mahabharata*, or in what has been held to be an addendum to it, the book called the *Harivansa*. In this will be found a strange resemblance to events in the life of Christ A tyrant endeavours to slay Krishna at his birth, heavenly choirs rejoice, &c Throughout the *Mahabharata* he appears as one known to the readers or hearers He is not introduced as a novelty He endeavours to mediate between the contending princes, and his journey as ambassador is thus described

Before setting out he bathes and performs the due matutinal ceremony adoring the sun and fire (*i e* the Agni, or holy fire of the altar), to which a large proportion of the hymns of the *Vedas* are addressed in adoration, and inclining before the Brahmins His car is armed for the journey It is adorned with moons and crescent moons and brilliant standards, and it is styled a charming object of sight Birds and beasts of good augury are said to follow his march His friends the five virtuous princes, accompany him to some distance from their capital, and when they bid him adieu 'Firm in battle' the eldest, addresses him as Lord of all beings, eternal God of gods, whom the man exempt from passion ought to obey" Saints assemble from all parts to greet Krishna whom they style "this god become a warrior prince" Courtesans and kings," they say, "contemplate thee, who art the verity" As Krishna advances thunder is heard, and rain falls in a cloudless sky The seven great rivers of Scinde turn their courses from east to west Darkness prevails over all the world except upon his own route The women assembled upon his line of march overwhelm with flowers of the sweetest fragrance 'this grand being" as he is styled "whose happiness is found in the welfare of all creatures" In traversing the various towns and kingdoms the inhabitants all come forth to meet him When he alights he gives orders to groom the horses in due accordance with the treatises on their treatment Brahmins invite him to repose in their houses, described as adorned with precious stones Everywhere he constitutes the topic of conversation, and it is agreed that pleasure will result to those who treat him with due honour, and pain to those who do not receive him The roads are watered The gates of the towns are decorated to receive him, while the inhabitants throng to behold him, in cars or on foot Crowds of charming women are upon every palace The hymns of poets, bards, and minstrels, the sweet chants of women, and concerts of tambourines and drums, flutes and conch shells, accompany him

Surely all this must demonstrate that, if there was not in

India the exquisite grace of Greek art in the Pericles period, there was at all events a high civilization with very elaborate art, which must have been due to the gradual growth of many ages. The internal evidence certainly seems to point to an author writing at a period between the 10th and 5th centuries B.C., perhaps Vaisampayana, who is named in the work as reciting it. He would appear to have ascribed the work to the holy Sage Vyāsa, the contemporary of Krishna, and placed by the Hindus at about 3000 B.C. The dark age of the world is held to have commenced when the divine Krishna quitted his mortal body, and again became only Vishnu, the all-pervading one, or Narāyana, he who moves upon the waters.

The following aphorisms surely suggest a highly cultivated and religious age:—

'Politeness is especially displayed by the happy. Holy Scripture is the grandest of riches. Contentment the greatest of pleasure. Humanity the highest duty. Renown is the aim of the dancer and comedian; good living that of the servant. Fear is the lot of the king. Cupidity keeps us from heaven. Patience supports disputes. Science is the explanation of the true nature of things. Pity is the desire of good towards all beings. Anger is an enemy difficult to conquer. Avarice is a malady without end. Truth is the ladder for mounting to heaven; as necessary as is a vessel for traversing the sea. Neither birth, prayer, nor the knowledge of Holy Scripture, but only good conduct, can bestow the real quality of a Brahmin. Patience is the virtue of the feeble and the ornament of the strong. These two men are over Paradise: a master endowed with patience, a poor man who can find the means to give. These two have a part in the disc of the sun: a religious mendicant absorbed in meditation, and a warrior wounded to death, with his face towards his enemy. These three doors open to hell: desire, anger, and avarice. Let not a king take advice from the idle, the unscientific, or from dancers.' Here is a passage which seems to indicate that the poem was indited before the practice of *sati* became prevalent (*i.e.* the immolation of a widow in the flames of the funereal pyre of her husband). As we have the testimony of Megasthenes, the Greek ambassador, who has left some fragmentary descriptions of India in about the 3rd century B.C., to its recognised existence at that epoch, a powerful argument is added to the reasoning in favour of the antiquity of the poem. It is said: 'Let these remain in thy house, with the surroundings of prosperity: an old father, an unfortunate Brahmin, a poor friend, and a sister with her children.' Here is a suggestion of sea voyaging being within the general cognisance of the readers or audience of the poem: 'A vessel is said to be

hated by those who have traversed the worst parts of the sea.' Here is a passage which indicates general acquaintance with reading and which shows that the *Vedas*, or books of knowledge, the most ancient and holiest of the Hindu Scriptures, were not then confined to the class of Brahmins The warrior who has read the *Vedas* if he is slain in battle, is exalted to Paradise and so also the merchant who has read and distributed his wealth and so the man of inferior class

A description is given of an assemblage of princes This is held in a court vast and of glistening marble adorned with gold and suggesting the splendour of the moon It was sprinkled with the most precious sandal It was furnished with chairs dazzling in decorations constructed of wood iron ivory and gold on which were thrown coverlets elegantly designed The princes are costumed in rich and elaborately adorned robes They are powdered with sandal, and they have great bouquets of flowers The forms of ceremonial address are minutely described corresponding to the modern salaam of the Hindu (*i e* to the lowly bending of the body and the joining of the hands in attitude of supplication) They are described as drinking even to inebriety of spirituous liquors In fact these Aryans of ancient India continually suggest an ancestry of the Greek and northern races of Europe or in fact of ourselves *rather than of the modern* Hindus Amongst the Rajpoots and Sikhs, however we find those whom we may consider as their genuine descendants

Fetes are described on the occasion of a great religious ceremony performed by Krishna The narrative suggests that amateur theatricals were in vogue Firstly, an account is given of an apparently professional actor who charms them by his admirable exhibition of light comedy acting and his power of universal mimicry Then the principal members of Krishna's tribal family disguise themselves in the garb of comedians One is described as becoming what we should call the 'leading man" of the company Another is the "low comedian ' and the rest take various parts With them are conjoined ladies [illegible] and an orchestra is [illegible]

presents conferred upon them

At the representation they first perform a drama upon the subject of th [illegible] the *Ramayana*, the actors being [illegible] prologue it is related [illegible] ich evoke enthusiastic applause Precious stuffs and gems are bestowed

upon the performers. After the principal piece, recitations, &c., are given. The king causes a handsome theatre to be constructd, and therein concerts are given of wind and stringed instruments, also vocal, with choirs of women. A play is performed entitled the *History of Couvéra* (the deity of riches) *and the loves of Rambhá*, a nymph of Indra's heaven. And now a passage suggests that not only were they careful to attire their characters in fitting costumes, and not only were women allowed to perform as upon our modern stage, but that they actually had our scenic effects. It is related that, by a magical effort of the art of the Yadavas (*i.e.* Krishna's kinsfolk), the decorations represented, in its natural aspect, Mount Kelâsa, the Olympus of the Hindus.

The description of Krishna's city of Dwaravati, allowing for the poet's exaggeration, suggests a capital not unworthy to be placed by the side of our modern Paris. Its turrets overlook parks, flower gardens, plantations, canals and basins of water, walls resplendent with gold, woods, and the distant mountains. Its arcades are enriched with gold and precious stones, and it is surrounded by deep moats and lofty ramparts, glistening with yellow stucco. On these are placed engines of war, capable of killing 100 men at a discharge. The town contained eight principal streets and six grand squares, with a wide road or boulevard running round it. In these streets the ladies and great men could display their cortèges without crowding, for seven chariots could go abreast. The houses had staircases enriched with gold and precious stones, and the windows had golden lattices. In Krishna's palace were a thousand crystal columns, and it was chiefly constructed of precious stones. When he enters the city in triumph, vases of agreeable liquors are placed here and there, the heads of the corporations come to meet him, and the women shower down flowers upon him from the housetops.

CHARLES J. STONE, F.R.S.L., F.R. Hist. Soc.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

VIII.—SOCIETY FOR PROMOTING THE EMPLOYMENT OF WOMEN.

At first sight, it would appear that this institution is one [illegible]ich can scarcely interest the Indian readers of this *Journal*; [illegible]ut, already, in the Presidency towns of India, if not in the Mofussil, there is a section of the community which asks, 'What shall we do with our widows and adult girls? They must have

though there would probably be in both countries greater difficulty in putting his theories into practice than he is quite aware of.

"It is the sacred duty," he says, "of those who have received education at public expense to make an ample return for the benefits they have so derived. Let them remember that *it is a debt they owe to society, and it should be the best* endeavours of their lives to discharge the same. . . . . Every student that has been educated at public expense should in the present exigency be made to repay gradually, to some extent, the money spent on his education in one of the following two ways: (1) Either he should after he passes his Matriculation examination, or, at his option, after he takes up a degree, should undertake to teach other youths gratis for one year, such of the students as are poor being provided with small stipends sufficient for their bare maintenance during that time; or, (2) if it is more convenient to some of them, they should contribute to the Educational Funds, say five per cent. of their pay or income, for a period of five years from the time they begin to earn. In the former case the time required for a course of study up to the Matriculation Standard may be shortened by one year by making the transfers from class to class more speedy. We can thus have every year in this Presidency a gratuitous teaching staff of from two to three hundred young men, in which case we need not despair for the cause of elementary education. It would be productive of so much good that one can hardly form an idea. Some of the higher graduates can be usefully employed on the translation of works in foreign languages into their own vernaculars. This puts me in mind of the practice resorted to in ancient times by the Shastris or Gurus in teaching the Vedic lore to their pupils. The Guru taught his pupil in those days *gratis*, on each of them taking a solemn vow that he in his turn would teach a number of others gratis. In this way the Vedic learning has been preserved and handed down to us through a number of centuries from hand to mouth. If now a similar vow is exacted from our undergraduates and graduates, the result would be far beyond the expectation of the most ardent advocates of education."

The author is strongly in favour of female education, and deprecates the marriage of girls at an age when they are scarcely out of childhood. He deprecates also the important

position Caste still holds among his countrymen "Next to idolatry,' he says, quoting the words of the well-known reformer, Babu Keshab Chandra Sen, "and vitally connected with its huge system, is Caste You should deal with it as manfully and unsparingly as with idolatry That Hindu Castism is a frightful social scourge no one can deny It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress '

A few errors have crept into this pamphlet, which may possibly be owing to the printer and not to the author, the most important of which is that the authoress of *Home Influence* and *The Mother's Recompense* is called *Avgiei* (p 44), the real name is *Aguilar.*

CONSTANCE PLUMPTRE

GIRLS' HIGH SCHOOL IN THE DECCAN

The Annual Durbar in official celebration of the Birthday of Her Majesty the Queen and Empress of India was held in the Council Hall, Poona Many Sirdars were present on the occasion, and the following address, announcing a scheme of female education for the Deccan, was made by Sir William Wedderburn

Sirdars and Gentlemen,—It gives me much pleasure again to welcome you on this auspicious occasion, when we assemble to celebrate the anniversary of the Birthday of Her Majesty the Queen Empress of India But while we rejoice that Her Most Gracious Majesty is preserved in the enjoyment of health and strength, we must, in common with all India, feel the deepest sympathy for the bereavement which she has so recently sustained in the loss of her youngest son, His Royal Highness Prince Leopold, Duke of Albany From a public point of view the loss is the more to be deplored on account of the amiable qualities and high ability of the young Prince, who had from an early age prepared himself for a useful public career Especially had he devoted himself to the cause of education, thus following the example of his illustrious father, the Prince Consort Speaking of him ten years ago, the late Lord Beaconsfield said, "He is predisposed to pursuits of science and

learning, and to the cultivation of those arts which adorn life and lend lustre to a nation." And Mr. Gladstone added, "The right honourable gentleman has not gone beyond the truth in the picture he has drawn of the large intelligence, the cultivated mind and the refined pursuits of the Prince, and of his capacity to tread, in these important respects, in the steps of his illustrious father." This love of education will, I know, commend itself specially to your sympathy, and I say so, because I remember the mode you selected of showing honour to His Royal Highness the Duke of Edinburgh, the first of Her Majesty's sons that visited India. On that occasion the Chiefs of Satara and the Southern Mahratta Country contributed a munificent endownment for female education in the Deccan, an object the most worthy for your benevolence, and the one most certain to secure the approval of Her Most Gracious Majesty. I feel confident that you are here on the right track; and that, rightly understood, there is no more important question for the upper classes of India than that of female education. Nothing must be done rashly. We must proceed with care and circumspection. Development is needed more than change. We do not want to import what is foreign, but to restore that which belongs to India by nature and by inheritance. And when we look to past history we find much to encourage us; for Indian ladies of high family were celebrated not only for their gentleness and household management, but also for their cultivated intelligence and for the ability with which they conducted affairs of State. So, looking to the future, we may well hope that care and culture will bear their natural fruit, and we may, perhaps, see revived the ideal characters of ancient times, the princesses of the Golden Age, like your classic Sakuntala, of whom the great poet Goethe says that, in naming her, you sum up all that is most beautiful in heaven and on earth. For the present we must be content with small beginnings. But you will be glad to learn that the good seed which you have sown is now about to appear above ground. The good example which you have set has been followed; further funds have been subscribed; an influential committee has been formed, and a scheme for higher female education in the Deccan has been submitted to Government. We have every reason to hope that His Excellency in Council will view our project with favour, and that a good practical beginning will have been made in Poona during the coming monsoon. In furtherance of this cause you have already given liberally in money. I hope you will not withhold that personal and social support which will secure for the scheme the confidence and approval of the whole community. And I appeal to you with great confidence to-day, because it is my

privilege to announce to you that this scheme for fe[illegible] education has the sympathy and support of a great and [illegible] lady, whose example you will most gladly follow I will rea[illegible] you the telegram which I have just received from the Pri[illegible] Secretary of His Excellency the Viceroy 'I have laid y[illegible] letter before Lady Ripon, who desires me to say that [illegible] sympathises heartily in your scheme for promotion of fem[illegible] education, and wishes to assist it with a donation of o[illegible] thousand rupees, to be applied to the establishment of a pri[illegible] bearing her name, or in such other way as your Committee ma[illegible] prefer" We shall thus have a "Marchioness of Ripon Prize [illegible] And, gentlemen, we must feel that it is, indeed, a happ[illegible] augury for our local effort that in its very beginning, it shoul[illegible] be thus associated with a name which is and ever will be, dear to every inhabitant of this vast country Sirdars and gentlemen, I will not detain you longer But, as education has been my topic this evening, I will conclude with the wise and noble words of the young Prince whose early death we are now deploring He desired that education should not be the privilege of the rich only, but should be attainable by all classes 'The highest wisdom,' he said 'and the highest pleasure need not be costly or exclusive but may be almost as cheap and free as air, and the greatness of a nation must be measured, not by her wealth and apparent power, but by the degree in which all her people have learnt to gather from the world of books, of art, or of nature, a pure and ennobling joy"

We understand that Sir William Wedderburn has himself contributed Rs 10,000 towards the proposed High School.

THE EVIL OF MIXED AGES IN SCHOOLS

Now that the Education Commission has ta[illegible] question of improving the system of education [illegible] it will not be out of place for me to say a fe[illegible] the improvement of the system of keeping sc[illegible] I am afraid I am a little too late. There [illegible] the present system of keeping schools [illegible] of the witnesses seems to have mentione[illegible] sure whether the Commission care [illegible] or not But any attempt at [illegible]

system of education must necessarily include also improvement in the system of managing schools. The great defect in our Indian schools is, that there are no separate schools for little boys and for grown-up boys. Boys from five years old to twenty years go to the same schools. The evil effects of this intermixture cannot be too much overrated. Even here in England, where the difference in the ages of the students of a public school is not so great, complaints on this matter are not unfrequently heard. The growth and improvement, both moral and physical, of the younger boys are very much hindered. They are in constant dread of the big boys, and very soon learn the wicked tricks of the older boys. They become prematurely ripe, and soon lose the innocence and simplicity of childhood. They cannot be free on the playground, because it is surrounded by crowds of big boys; they must hastily swallow their luncheon in the refreshment-room, and leave it as soon as possible (in India boys are not allowed to go home for luncheon), because it is a place of amusement for the older boys, and they are sure to be oppressed. Thus a child in school cannot enjoy the spirit of freedom and ease which is so necessary for the sound growth of the mind and body. Besides, the moral corruption which most pitiably results from this sort of mixture is not unknown to anyone who has passed his youthful days in schools.

I know that many parents and guardians complain of this evil in school education, but no one cares to attempt an improvement; and, what is more lamentable, men of good education and experience who have been lately founding schools in Bengal and elsewhere generally overlook this defect in the system of managing schools. All try to follow the old system of Government schools. There ought to be separate schools for little boys, with their own playgrounds and picture-galleries and refreshment-rooms, where they can be free and enjoy themselves. The spirit of independence and self-reliance, which is so often wanting in the Indian character, ought to be instilled into young hearts, in order to make men of enterprising mind; for "the boy makes the man."

S. B.

SHORNALATA A TALE OF HINDU LIFE

By Tarak Nath Ganguli

Translated for this Journal by Mrs J B Knight

(Continued from page 3?2)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sas bhusan the elder brother	*Shyama* the female servant
Pramada his wife	*Nilkamal* a strolling fiddler
Bipin their son	*B prodas Chakravarti* a rich resident of Burdwan
Kamini their daughter	*Shornalata* his daughter
Bidhubhusan, the younger brother	*Hem Chandra* his son
Gopal, his son	

CHAPTER XL

FIRE RESCUES SHORNA

This is Shornalata's wedding day In the house of the bridegroom there is great confusion English musicians have been engaged from Calcutta, and the outer courtyard is full of village lads The bridegroom is not much to look at as he sits among the school fellows that have been invited to his wedding How much the bride and groom are cossetted upon the wedding day! Even if they be poor they will be made much of on that occasion, even if they be ugly they are visited by all Those who have seen the groom daily from his birth regard him in a new light A voice calls to the bridegroom to come into the middle of the assembly With an appearance of reluctance he leaves his companions and comes forward, but the unwillingness is external only

Shashanka rose early that morning, and calling Shornalata, said to her, "You will take no food to day, Shornalata!"

Feigning astonishment, Shornalata asked, ' Why? '

"It is your wedding day"

The evil smile on the face of Shashanka made Shornalata's heart tremble It seemed to her that he did not look the same as on other days but like one of the demons spoken of in books Again he said "To day you are to be married" At the sight of his evil countenance Shornalata's bashfulness fled, her whole frame trembling with anger, she said, "Who will give me in marriage? Where is it to take place?"

With the same smile Shashanka answered, "If your father were living he would do so, as he is not, I will Where the

rriage is to take place you know; you heard all about it the
her night." Shornalata trembled with anger and fear. How,
e thought, could Shashanka know that she had only feigned
eep? By science, or by some quality of his mind? She said,
"You are a very benevolent Guru, certainly."

He answered, "If I am not benefiting others, I am benefiting myself." Then presently added, "Who says I am not benefiting others? The arrangement I have made for your marriage is just what your father wished."

"Never!" exclaimed Shornalata.

"Well, if it was not his wish, it is mine."

"Who consults your will in the marriage? Those who are to be married do not wish it."

"The bridegroom does wish it; his consent was obtained before."

"What is his consent to me? I am not willing."

"That is the fault of your people. They have given you a smattering of education, and that has made you forget shame, modesty, and all sense of your own advantage. I advise you for your own good to make no disturbance. It is not lucky to oppose an auspicious arrangement."

He was about departing when Shornalata said, "Where are you going? Since yesterday you have kept me locked in. Release me. I will go to Calcutta."

"Not to-day. When you are married you may go."

Advancing towards the door, Shornalata said, "I will scream out 'Murder!' till the people in the street break open the door and come in." Shashanka seized her hand and dragged her towards the house; she struggled, but what power had she against Shashanka? He took her into the room, and going ou
again, locked the door on the outside. Shornalata screamed
"Cry away, as much as you please," said the priest, and there
with departed.

He went to the bridegroom's house, and calling thence the musicians, took them to the courtyard of his own hou
bidding them play so loudly as to drown the sound of
screams within the house. In vain Shornalata wept, scold
or entreated; the cruel Shashanka would not heed. She s
"If you release me I will give you twice the money you a
get by this marriage. I will give you a written promis
bestow on you all the money my father left me if you sen
to my brother."

"You will not have possession of the money to-day to
me, else I should not object."

"I promise that I will give it to you."

"Shashanka Shekar, Shornalata, has no faith in prom

"Tell me what you have faith in, and I will do it"

"I believe in getting you married"

"You have a daughter Fancy that I am your daughter Would you force your daughter in marriage?"

"My daughter is not a shameless girl like you to oppose any marriage I arrange for her Where I give her in marriage she will marry In this matter she is not like you, she is not learned, and her brother does not know English"

In shame Shornalata remained silent Left to herself Shornalata counted the hours The train at Serampur went and came and at the usual times stopped at the station Every time it did so Shornalata thought, Now some one has come to take me away How many hopes are doomed to disappointment! If all could be realised earth would be like heaven Time after time disappointed Shornalata persuaded herself that on this day all the trains were going to Calcutta, none coming thence

The day came gradually to an end—the sun has no compassion How many invalids lie on their beds trembling at the [illegible] ny craft upon the ocean regard the [illegible] ear of losing their course! As the [illegible] ept at the thought that she was about to be plunged into an ocean of sorrow from which during life she could not hope to escape! Had not the heart of the sun one movement of compassion at the sight of such suffering? Alas! when your son is at the point of death, how many hundreds of other people's sons are being married, how many heirs are coming to thrones, how many into the possession of wealth! Can the sun be partial? Does he retard his setting by an hour to save me, or hasten it to benefit another? The sun is impartial

As evening deepened Shornalata's anxiety increased Now another thought took possession of her It must be that her brother was worse, or—and her heart trembled—yet worse, a frightful event might have occurred These two days Shashanka had not been to Calcutta Shornalata forgot her own peril in anxiety as to her brother's condition No one came to her from whom she could inquire The priest was extremely busy, and *had no leisure to bestow upon her*, his wife and daughter had been locked up all day in the women's apartments

It was now night, there was a cloud or two in the sky, and a soft spring breeze was blowing The ill favoured bridegroom, dressed in silk and adorned with flowers and sandal wood powder, came forward and took a place in the middle of the assembly, his boy friends bantering him The officiating priest appeared Shashanka, sitting at some little distance, counted the money as it was paid to him by Haridas Shornalata sat

weeping in her prison; since night set in she had given up all hope of deliverance. "Oh God! this was my fate!" she said, amidst her weeping. Who listened to her weeping? All were immersed in pleasure, and Shashanka taking his money. This done, he and Haridas went amongst the company. They saw that all was ready and that it was time to bring in the bride. Shashanka set forth to do so. The moment the door was opened Shornalata threw herself at Shashanka's feet crying, and saying, "Tell me first how my brother is, otherwise I cannot go."

"Your brother is well."

"Swear to me by your child's head that that is true." Shornalata was so distracted she scarcely knew what she said.

"I tell you truly your brother is well. It is because he is well that I am in such haste to get you married. If he were thoroughly recovered would he consent to this marriage? If he died you would remain in my hands, and this hurry would not be called for."

Shornalata saw the probability of Shashanka's words. She said, "Don't marry me against my will; do not, do not! It will not be good for you; I shall certainly hang myself!"

The hardened Shashanka replied, "If once I have made you fairly over, you may take poison or hang yourself, it will do me no harm. All that concerns me is to get you into their hands." Again he smiled his evil smile.

Shornalata clasped his feet. Shashanka stooped to seize her hand, when she sprang up, ran into a corner, and tying the end of her *sari* round her neck, said, "If you advance one step from where you are standing I will strangle myself."

"Shornalata, it is childish to act in this way. Is it possible you can escape from me? Come quietly; all the signs are auspicious. I must give you in marriage this night. If we neglect the signs it will be evil for your future." Thus saying, he advanced a step.

"Then I strangle myself! If I am to be married, it shall be n death."

As she spoke these words a frightful noise was heard outside. Astonished, both looked that way. There was a light in all directions, as of a conflagration. Shashanka perceived that his large worship-hall was aflame!

CHAPTER XLI.

SASIBHUSAN'S EYES ARE OPENED.

Sasibhusan left the house of Ram Sundar, went home and related all to Pramada, who sighed several times, but made no remark. After sitting beside her husband for some time in

silence, she rose as though to go away. Sasibhusan asked, "Where are you going? Have you nothing to say to what I have told you?"

Pramada replied, "I am coming back," and went down stairs to her mother

All the wealth possessed by Sasibhusan was in Pramada's name The Government securities, the house, the land, were all in her name Even the ready money was in her hands Pramada had represented to Sasibhusan that property invested in the wife's name could not be claimed by any partner, and in the case of dispute about debts such property could not be sold, but that if invested in the husband's name it could be seized by any creditor In the wife's name it was safe Thus instructed, Sasibhusan had religiously observed this precaution all through Formerly, as Bidhubhusan had had no means for paying the ground rent of his share of the land, Sasibhusan had paid for the whole, else the land would have been lost to both By Pramada's advice he had ceased to pay the ground rent, and when the land was sold had bought it in Pramada's name Whenever there was any cash in hand he had at Pramada's persuasion, turned it into ornaments for her 'Cash once spent," she had said, "is gone for ever, but if it be turned into jewellery it is always available When wanted, it can be pawned or sold"

Truly the goddess of Fortune dwelt in Sasibhusan's house!

To day Sasibhusan had need of Rs 1,000 He came home with a careless heart He had but to speak to Pramada to obtain the money, he would not even need to ask it When Pramada saw his position in his face, she would give him the money But when Pramada left him without speaking, Sasibhusan's mind became a little restless What was the cause of this? Would Pramada refuse the money? At this idea Sasibhusan shook his head, thinking, "That can never be"

Pramada went down and called her mother, and on her coming asked, "Is there anyone about?" Being told no, she added, "Then come and sit on this *taktaposh*, and listen" All excitement, the mother, saying "What is it?" sat down close to Pramada, their bodies touching

"Do you want to crush me at once?" snapped the daughter

"No, child, no, child, I did not mean to hurt you"

"You have no eyes, I think, you have become blind If you have ears, listen, if not, say so, and I will be silent"

"Speak, speak, I am listening"

Pramada, obliged to pardon her mother, said, "Have you heard what has happened?"

"No"

"Do you sit all day with a stopper in your ears?"

"If you don't tell me what goes on, how should I hear? You tell me nothing."

"There is no need of further preface. Listen. The day the Sahib came he gave orders that if 'he' (Sasibhusan) could not give correct accounts he should be dismissed."

The mother, feigning astonishment, exclaimed, "Destruction! What is to be done now?"

"If you scream out in that manner I'll go away."

"I won't call out again."

Pramada, again pardoning her mother, went on. "The accounts can't be made straight. All that could be taken owing to the Babu's drunkenness has been taken. We have not stolen it, but have received our share of that which others have stolen. So now 'he' must go to jail, or be transported to the Andamans. It is certainly a matter for transportation."

"Has he no resource?" the mother asked eagerly.

"There is a remedy, but even that is not in his hands. If he distributes Rs. 4,000 among the other clerks he will be saved. He says it would save him, but I have no faith in it."

The mother was a poor man's daughter, a poor man's wife; it is doubtful if she had ever seen as much as Rs. 50 together. At the mention of Rs. 4,000 she remained staring in astonishment. The sum represented no idea to her mind; she could not conceive it. But, lest anything she could say should anger Premada, she remained silent.

"Have you nothing to say?" demanded her daughter.

"How many rupees did you say?"

"Four thousand."

"How many twenties is that?"

"May you die! you are not a baby," exclaimed Pramada, angrily.

The mother was silent. Pramada went on, "If we pay Rs. 4,000 there will be scarcely anything left. The Government securities and the jewellery must all go. Now what is to be done?"

The mother was in a great strait. People say the dumb make no enemies, but that is a delusion. If the mother were silent, Pramada scolded her; if she spoke, Pramada scolded her. Above or below she could find no suitable answer. Pramada resumed: "My opinion is, that if we give the money he will not be saved. Our last money will be gone, and we shall starve. Therefore I propose that we take the securities, the cash, and the ornaments, and go away. If we remain here we shall be overwhelmed with shame; at a distance we shall not feel it. If I give the money, and he is sent to the Andamans, then we

must go about begging That will not do What do you say, *mother?*"

The mother had now got her cue At the stroke of the whip, she replied, "There is no mistake about that When the astrologer gives up his books he wanders about like a lost *creature* Let no descendant *of mine do that*"

Having come to this determination, Pramada went to Sasibhusan, who asked where she had been

"I have been with my mother, she is ill, and I went to see her"

"What do you say about giving the money?"

"When it is wanted I will give it"

Sasibhusan had not the courage to say more Early the *next morning* Ram Sundar Babu accompanied by two *piyadas*, came to Sasibhusan's house and asked to see him Sasibhusan went down stairs to welcome him Ram Sundar said, "If you mean giving money to anyone, let me have the sum now, there is *no time to spare* A *manager* has arrived on the part of the Government to look into the accounts These *piyadas* are sent to summon you If you don't give the money now the whole will be revealed at the *kacheri*"

Sasibhusan went up to his wife and said, 'Give me the money, all the securities, and as much of the jewellery as is needed to make up Rs 4,000"

"Can it not be given at another time?"

"No"

"Is there any special advantage in giving it?"

"I shall be saved thereby, otherwise I shall be transported"

After a further silence Pramada said, "I do not understand how giving this money will save you I think if it is given the money will be lost, and you also"

Then Sasibhusan's heart trembled He said, "If I go, what good will the money be?"

With darkening face, Pramada answered, "Are we to go begging from door to door? Will that be good in your eyes?"

Sasibhusan's bosom swelled as if it would burst He sat down beside Pra[illegible]
beg? We have l[illegible]
be independent, [illegible]

Pramada sat [illegible]
the money quickly, the people are waiting below [illegible] delay it will be all one whether the money is given or not"

Still Pramada spoke not Then Sasibhusan said angrily, "Will you give it, or not?"

"If you are so rough, I will not"

fessed his malpractices, adding "These are my offences, give me the punishment they deserve" All stood speechless The manager, a deputy collector, seeing Sasibhusan's condition, was much concerned, still he could do no other than the right thing, so he wrote down Sasibhusan's confessions All in the *kachers* were more or less implicated in his doings The mohurir, the treasurer, the accountants and Ram Sundar Babu went with Sasibhusan to the House of Detention All being under arrest, the manager thought that as Sasibhusan was most guilty, his property should be sold to recoup the losses to the Zemindar, and lest the movable property should be carried away, he sent some police peons to take charge of Sasibhusan's house

It is evening, the sky cloudy the wind high, the rain began to fall, which made the air cold The Daroga, Dinobandhu Babu, and Romesh, the constable, were placing the policemen in charge of the house To day the Daroga had come himself, he would trust no one else to set the men about their duty In cold weather the duty of setting a watch is not pleasant, especially when one is not accustomed to the work Presently, being vexed Dinobandhu Babu said 'Romesh you know that I never employ Government servants to do my private work If I bid you do anything it is in friendship Can you bring me a measure of something from Ramdhan's shop? It is very cold" After mentioning Ramdhan's name and also a measure, it was needless to specify the article Romesh answered, 'Why offer any apology? If you want it, I can get it" In a short time the stuff was brought The Daroga inserting his fore finger in the neck of the bottle turned it up, then putting it down again, put his finger in the flame of the lamp, it did not burn well With a grimace he said, 'Romesh, thinking you a new hand, they have cheated you" But for all that the stuf was not returned, by degrees it was consumed

While the Daroga was drinking, some one called Romesh In five minutes he returned The Daroga was not satisfied wit his first draught, and making the same excuse, he sent Rome for another half-quartern This time Romesh was long bringing it The Daroga did not try its strength As drank he fancied himself upon a bed of down, and, under th idea, laid down In a moment he was snoring, whereup Romesh advanced to the house door and knocked thereat. was immediately opened We have said before that bo writers can penetrate everywhere Where Romesh B entered, the writer entered with him What did he s Pramada and her mother, with all their clothes and valua ready packed The mother whispered to Romesh, "By w door shall we go, the private or the public?"

Narada paid him a visit Valmiki asked him Sire who is the greatest of men on earth? Narada replied Rama Then he requested Narada for an epitome of the life of Rama The sage gave it to him Valmiki was meditating on the best mode of composing the life of Rama with the view of handing it down to posterity While his thoughts were thus engaged he was walking on the banks of the Thamasa when he saw a hunter kill a male *crounchi* and the female bird bewailing the death of its beloved mate The sight affected the sage deeply He exclaimed in verse O hunter thou shalt not long live in glory for thou hast killed one of a couple of *crounchies* absorbed in mutual love This proved to be an *anushtap* stanza a form of Sanscrit verse very nearly the same as blank verse in English The poet composed the *Ramayana* in the metre with here and there stanzas of a different character

The popular tradition in India about the origin of Valmiki is this —His name may be interpreted into "a person born of an ant hill It was thought that he must have emerged from one He is therefore represented to have originally been a hunter who had a large family and who lived by plundering travellers Once Vishnu who is the protecting principle of the Hindu Trinity came to the hunter desirous of emancipating him from his thraldom to his evil passions and asked him for the name of a tree that stood opposite The illiterate marauder called it *mara*" (the Dravidian word for a tree) and continued repeating the term which soon transposed itself into Rama in the course of repetition. After repeating the name incessantly for a long time the hunter began to contemplate the virtues of the illustrious personage who bore it Thus years passed away and yet the hunter was absorbed in the meditation of the holy name Rama An ant hill rose over him and out of this the holy Valmiki emerged eventually, the hunter having thus been transformed into a sage Beyond the plausible meaning of the name there is nothing to [illegible] theory

We do not know much of the private life and [illegible] of Homer or Shakespeare, but [illegible] the greatness of their minds from [illegible] not dive into the very depths of th[illegible] scan the feelings and sentiments [illegible]

and furnish us with incontestible evidence of "the stuff they were made of"? Even so, a careful study of the great poem of Valmiki gives us a clear insight into his sublime genius, enriched by his sound and varied learning, adorned by a style at once simple and inimitable, and enlivened by a warmth of feeling and genuineness of sentiment that have long endeared him to the people of India; so much so, that they have a saying among them to this effect, "We are proud of three things: our Himalaya mountains, our river Ganges, and our great poet Valmiki."

P. V. RAMASWAMI RAJU.

MEDICAL WOMEN FOR INDIA.

His Highness the Maharaja of Travancore has offered, and the Government has accepted, a donation of Rs.6,000 for the establishment of a scholarship entitled "Bharati Lakshmi," and for the reward of a gold medal annually in the Medical College, to encourage female medical education in the Madras Presidency. The scholarship, worth Rs.15 per month, is open to all women, irrespective of nationality or creed, but is limited to those who have matriculated, or have passed the Higher Examination of Women. It is tenable for four years by a candidate for the L.M.S. degree or College diploma, and for five years by a candidate for the M.B. and C.M. degree. The thanks of the Government have been accorded to the Maharaja for this additional instance of his enlightened liberality.

Mrs. Anandibai Joshi, who went last year to the United States for the study of Medicine, has passed the Matriculation Examination of the Pennsylvania Women's Medical College, Philadelphia.

We understand that the Maharani Surnomoye of Kassimbazar has contributed Rs.1,000 to the Bareilly College Fund, and that she intends to establish some medical classes in her own district.

It has been announced by the Bengal Government that when a sufficient number of female students have been enrolled in the Calcutta Medical College, ten special scholarships will be created for them, five tenable for four years and five for five years.

In the Annual Report of the Madras Medical College, Session 1882–83, signed by the Acting Principal, Surgeon-Major J. Keess, M.D., the following paragraphs appear under the heading *Lady Students*:—

At the commencement of the Session there were eight lady

students on the rolls of the College Two of these who came to us from Calcutta had previously passed one the First in Arts and the other the Matriculation Examination of the Calcutta University, and are holders of Bethune Scholarships Of the six who were in the classes last year, one has resigned The others, with the expiration of this Session complete their second year's course of study

Miss D Abreu, of Calcutta is in the M B Section of the Senior Department and she is qualifying for the M B degree She will, in a few days appear for the Preliminary Scientific Examination Misses Hayes and Abala Das (the latter also from Calcutta) are in the class qualifying for the L M and S degree

Misses [illegible] li fying for [illegible] ry Examinat [illegible]

The report of the Professors on these students is on the whole satisfactory During the Session they were attached to the General Hospital, and worked well as Clinical Clerks

Mrs Scharlieb's success has again brought our College prominently to public notice both here and in Europe This lady studied at the Madras Medical College for three years, and then proceeded to London in order to study for the M B degree of the London University a professional qualification that she has taken with high honours especially in Obstetric Medicine, in which she took the highest place in the First Class, and won the Scholarship and Gold Medal

It is to be hoped that, on her return she will find a suitable field of labour at Madras Mrs Scharlieb s success ought to be an inducement to ladies with an aptitude for medical work to study for the profession The field for medical women in India is as yet almost unoccupied and the hope is, that before long the expectations entertained by Surgeon General E G Balfour the officer who first moved the Government to institute a class of lady practitioners may be fully realised

The Principals of the Calcutta and Bombay Medical Colleges asked for information regarding our Female Classes and whether any difficulty is experienced in conducting their education. The replies sent are in favour of the institution of similar classes in those Colleges

---

Mr Grigg, the Director of Public Instruction, in presenting the Report to the Madras Government, remarks as follows on the portion relating to lady students —

The progress made by the lady students may, on the whole be considered satisfactory Miss D Abreu, from Calcutta, has passed the Preliminary Scientific Examination, and is qualifying n

for the M.B. degree. Misses Hayes and Abala Dás are in the class qualifying for the L.M.S. degree. Four other ladies are qualifying for the College Diploma. The failure of three of these is to be regretted; but the Acting Principal thinks it is due rather to the overcrowding of subjects into the second year of study, to remedy which he has suggested a change of curriculum, than to any defects in the candidates themselves. They are reported to have worked well and successfully during the year as Clinical Clerks in the General Hospital, to which they were attached.

On the whole, the Professors and the Principal are to be congratulated on the success which has attended their efforts in imparting medical instruction to female students in conjunction with male students—a stage still unattained in the sister Presidencies of Bombay and Bengal. The Acting Principal reports that the Principals of the Medical Colleges in the other Presidencies have been in correspondence with him, in view to institute similar female classes there. The example of Mrs. Scharlieb will, doubtless, have a favourable effect on the education of women in medicine in the country generally.

The suggestion made by the Acting Principal, that female students of the Second Department should also attend a course of lectures of the Professor of Midwifery, should be brought before the College Council, and the result reported.

The following are the Rules for the admission of Female Pupils into the Agra Medical School. They are dated Agra, October 20th, 1883:—

1. Candidates may be married or unmarried, but must not be under 16 nor above 30 years of age. 2. They must furnish an approved certificate of respectability and good moral character. 3. A good knowledge of Urdu or Hindi is requisite, and, failing this, the candidate should be able to read and write Hindi in the Roman character. Some knowledge of English is also desirable. 4. Candidates should know Arithmetic as far as the Rule-of-Three. 5. An Entrance Examination in these subjects; viz., Urdu or Hindi and Arithmetic, will be held at the Medical School on the 1st June every year, and all who possess a fair knowledge of them will be allowed to join the female class. 6. Instructions in professional subjects will be given free of all charges and female pupils will be allowed to attend the wards of the Thomason Hospital, and to watch the practice of the medical officers. 7. Pupils must supply themselves with text-books at their own expense. These are published in Urdu, and can be obtained at the Medical School. 8. Instructions will be given in the

subjects of an ordinary medical education, viz, Anatomy, Chemistry, Pharmacy, Surgery, practice of Medicine and Midwifery 9 During the lectures the female pupils will be screened off from the male students, and a Matron will exercise constant supervision over them 10, After studying for three years, a certificate will be given to all who pass the Final Examination 11 At present four female pupils are attending the school; but if there is a prospect of a larger number coming forward next June, a house or bungalow will be rented for their accommodation and placed in charge of the Matron 12 Parties wishing to send female pupils to the school may reckon that Rs 10, per mensem will cover all expenses, including cost of books and contribution towards house rent Further particulars may be had on application

SURGEON MAJOR A HILSON M D,
Principal of the Medical School, Agra

INDIAN INTELLIGENCE

Baboo Brojo Mohun Dutt, Rai Bahadoor, Judge of the Court Small Causes at Kishangur, has founded an annual prize of Rs 40 for the encouragement of female education in Bengal and has accepted the following conditions for the award of the prize —(1) That the competition be open to all educated women being natives of Bengal, without regard to age (2) That the prize be given for an essay, to be written in either Bengalee or Sanskrit (3) That the essays be sent to the Central Text Book Committee for adjudication within six months of the date of advertisement (4) That each essay be accompanied by the written declaration of the husband, parent, or guardian of the competitor, that to the best of his belief she has received assistance of any kind, direct or indirect, in writing the ess The subject of the essay for the first year is, "The Educatio Value of the Study of History"

It is stated that the Bengal Government has sanction grant of Rs 5,000 to Babu Protab Chunder Roy, in aid of expense of the publication of his English translation of *Mahábharata*

The Report of the Alipore Jail Reformatory Scho last year is very satisfactory, not only in regard to the dis and general behaviour of the inmates, but as to the con the boys who have been released Out of 58 magistra ports, 52 were to the effect that the boys were going and bearing a good character

Mr. John Adam, M.A., has been appointed Principal of achoappa's College, Madras, and will probably enter on his uties in September. Mr. Adam, after taking the degree of Master of Arts in the University of Aberdeen, with the highest Honours in Mathematics and Natural Philosophy, in 1868, proceeded to Cambridge, and in 1872 was 23rd Wrangler in the Mathematical Tripos.

It is pleasant to note that Mr. Skrine, Magistrate of Howrah, gave a fête to native children on Her Majesty's birthday.

PERSONAL INTELLIGENCE.

In the recent Open Competitive Examination for the Civil Service of India, Mr. Arthur G. Chuckerbutty and Mr. Loken Palit were among the thirty-eight successful candidates. Mr. Chuckerbutty stood first in the list, with 2,034 total marks.

Mr. Charles Goluknath, B.A., Cambridge (Inner Temple), and Mr. Narendra Natha Mitra (Middle Temple) were called to the Bar on June 25th.

Mr. Jafarkuli F. Mirza, L.R.C.P. London, of the Bombay Medical School, has passed the Membership Examination of the Royal College of Surgeons.

Arrival.—Kumar Bhabendra Narayan, of Cooch Behar.

Departures.—Mr. Ganga Ram, C.E., and Mr. Balmokand, C.E., Punjab Government Engineering Students; Mr. Adhar Singh Gour, Extra Assistant Commissioner, Central Provinces.

The fact that the names of two Indian gentlemen appear i the list of successful candidates for the Indian Civil Servic Competition of this year is especially gratifying to the membe of the National Indian Association, and to all who desire to s a honourable career open to the natives of India in connecti with the administration of law and justice among their o countrymen. Mr. Chuckerbutty has achieved the wholly precedented distinction of appearing at the head of the list, Mr. Palit, who is the son of a gentleman already practi with much success in the Calcutta Courts, has also obtain good place. Both students are, we believe, as young a regulations of the competition permit. It is understood the number of candidates of marked ability and high pr was this year exceptionally large; and there is therefore a more reason for congratulating the Indian candidates o honourable position they have won.

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JOURNAL

OF THE

National Indian Association

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 166.—OCTOBER, 1884.

LONDON
C KEGAN PAUL, TRENCH & CO ,
1 PATERNOSTER SQUARE
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Price Sixpence

CONTENTS.

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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
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7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 166 OCTOBER. 1884

LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE*

THERE are few departments of literature more interesting than biography, none, perhaps in which success is more rare. Sir T E Colebrooke's *Life of Mountstuart Elphinstone* will be a most welcome addition to every Anglo Indian library Most readers are familiar with the sketch of Elphinstone's career given by Sir J W Kaye in his *Lives of Indian Officers* An excellent memoir of his life and services, from the pen of Sir T E Colebrooke himself which appeared in the *Journal of the Royal Asiatic Society* of 1861, is, perhaps, not quite so generally known The present work is founded on this memoir, large portions of which are reproduced verbatim but it derives its main charm from the copious extracts which it contains from Mountstuart Elphinstone's journals and private correspondence with Mr E Strachey and Mr W Erskine, to which Sir T E Colebrooke had not access when he wrote the memoir The journals, with the exception of some volumes containing an account of his travels on his homeward journey, were not intended for the perusal of friends and not only record the every-day occurrences of his private life, with remarks on the books he was reading and the places which he was visiting but contain frequent references to his feelings,

* *Life of the Honourable Mountstuart Elphinstone* By Sir T E. Colebrooke Bart., M P In two vols, with portraits and map London John Murray 1884

with occasional resolutions as to his conduct. The absence of almost all allusions to his official duties is a somewhat remarkable feature in them, but it appears that he laid down a rule not to enter into such matters.

The public career of a man who played so great a part in the foundation of our Indian Empire could scarcely have been made intelligible to the English reader without an occasional bird's-eye view of the state of Indian politics. This portion of the work is very skilfully done. The historical digressions are clear and concise. The career of the statesman is not lost in the history of the period. Sir T. E. Colebrooke has devoted a lifetime to the study of Indian questions, and writes with a fulness of knowledge, which is sometimes wanting in writers who take up such subjects. Thus, to quote a case in point, we are told in the *Encyclopædia Britannica*, in an otherwise well-written article, that "so high was Elphinstone's reputation for administrative ability that when the *lieutenant*-governorship of Bombay fell vacant, in 1819, the Court of Directors appointed him to the position in preference to two candidates of distinguished merit, who were both his seniors."

Elphinstone's lot was cast in India at a period when soldiers were statesmen and statesmen were soldiers. In his boyhood he "dreamt of winning battles that would throw into the shade the great struggles of the age," and is described as full of fun, and always at the head of the little boys in the neighbourhood in their adventurous expeditions. Mr. John Russell, one of his early friends, gives the following amusing account of him at this period :—

"Mr. Elphinstone's father, Lord Elphinstone, then an officer in the army, was, at the time I first knew his son, the Governor of Edinburgh Castle, where he resided with his family in the Governor's house. This must have been about, or some time after, the breaking out of the French Revolution; at least it must have been some time after our first engagements with the French at sea; for there were then confined in the castle a great number of French prisoners, some of whom made a little support to themselves by manufacturing snuff-boxes and little toys of wood. From being intimate with Mountstuart, I was frequently with him in the castle, and our great amusement was to traffic with the prisoners for their wares, and perhaps practise our small French, which we were then learning at school, and talking

to them This led to their singing French songs to us, which we learnt from them, and as they were zealous Republicans their songs were all to that tune Nothing amused Mountstuart so much as going about the castle singing these songs which consisted, *inter alia*, of the 'Marseillaise,' 'Ça ira' 'Les Aristocrates à la Lanterne,' and other democratic songs then in vogue in France

"The old officers looked askance at this outrage on their loyal feelings, and Mountstuart, if he had *not* been the Governor's son, would probably have been checked in a way he would not have liked, but I do not recollect anything more than possibly a private reprimand having been inflicted He was at all times a very lively, sprightly boy with a light figure and curly golden locks and very good looking"

In spite of his military predilections Elphinstone was delighted when he heard of his appointment to the Bengal Civil Service This nomination he obtained in March 1795 through the interest of his uncle William Elphinstone who after commanding a ship in the service of the East India Company, had become one of its directors He was then still under sixteen and had received a very imperfect education partly under a private tutor until his twelfth year and afterwards at the Edinburgh High School and Dr Thompson's school at Kensington His uncle desired him to leave off Greek and to apply himself to writing and ciphering during the six weeks which would intervene before the fleet sailed He gives his mother the following list of the books he was taking on board —

"My most considerable books are the *Novelist's Magazine* twenty five larg [illegible] each and the British [illegible] such things as the *S*[illegible] *Poets* containing every good British poet, and the *Encyclopædia Britannica*"

After a short stay at the noble blackguard town of Portsmouth he embarked on board the *Berrington* The voyage to Calcutta including detentions at Rio Janeiro and Madras, occupied more than eight months He was met by his brother James who had gone out in the Civil Service two years before, and was at once appointed assistant to Mr Strachey, who held the office of Registrar under Mr Davis at Benares, where his brother was also stationed. This mode

of training young men for the public service was, of course, a perilous one, but it was not without some advantages. "Those," says the biographer, "who are placed early in situations of responsibility, and rise superior to the temptations by which they are beset, acquire a force of character which no scheme of training can create. The circumstances in which Mr. Elphinstone was placed were favourable to this early development, and I attribute to this some of the precocity he was soon to display."

One of the temptations which beset young civilians at this period was the facility with which they could borrow money. Elphinstone, as was usual in those days, began his career by running into debt, and remained in debt for many years. He also at this period entered on that course of systematic reading which was so marked a feature in his life, and commenced the practice of keeping a journal. The Benares journals perished in the destruction of the Residency at Poona in 1817, and very little is, therefore, known of his life at this period. From a letter to his uncle, Lord Keith, it appears that he had to wait on the Governor-General, Sir John Shore, who arrived suddenly at Benares, on his way to Lucknow, in consequence of the threatening state of affairs in the North-West, where an invasion by Zemaun Shah, the Affghan ruler, was expected. His work on this occasion merely consisted in copying some letters to the Resident of Lucknow. Elphinstone was at Benares when Mr. Cherry, the Resident, and the British officers with him, were massacred by Vizier Ali and his armed followers during the course of an official visit; but neither he nor his friend Houston, who was staying with him at the time, knew anything of the murders around them "until," in the words of Mr. Houston, "all the other Europeans had been destroyed or had fled, when we mounted our horses, pursued by a body of the enemy, whose pursuit was eluded by riding through a high sugar-cane plantation, when they lost sight of us."

In 1801 he proceeded to Calcutta, and entered the new college founded by Lord Wellesley. While there he was offered a diplomatic appointment of Rs.800 a month at Poona, and set out, accompanied by his friend Strachey and a young officer named Hamilton, who was going to Hyderabad. Colonel Kirkpatrick was to have marched with them, but for some reason or other did not do so. They had, however,

apparently, the benefit of his camp equipage and escort, for after they had reached Midnapore by dawk, their retinue is described as consisting of eight elephants eleven camels, four horses, ten bullocks of their own, besides tattoos (ponies) and bullocks belonging to the servants, twenty sepoys, and 150 to 200 servants and coolies Their route lay through what was then foreign territory—Juggernauth, the Chilka Lake, Ganjam, and other portions of the Northern Circars Near Ganjam *the refractory Zemindars were plundering the open country,* and burning the villages on all sides A Mahratta condottier, with thirty or forty men, was hired for their protection Upon entering the Madras territory they left their tents and servants, and dawked down to Madras where they whiled away some time and were hospitably entertained by the Governor We next find Elphinstone spending a month at Bangalore, and making excursions in the neighbourhood, *then at Seringapatam, where he and Strachey were entertained* by Colonel Wellesley and finally at Hyderabad where they remained three months In this leisurely and circuitous fashion they eventually arrived at their destination, Poona. In these days when the Accountant-General armed with a Travelling Allowance Code insists on officers joining their stations by the most direct route and with the utmost expedition, one can scarcely read the account of Elphinstone's march without a sigh for the pleasant customs of days gone by The following passage was written on the banks of the Chilka lake —

"We rode along a very narrow isthmus between the Chilka and the sea We drove a herd of antelopes before us for a mile or two After we had galloped on the beach for three quarters of an hour, we rode on the sands We got to the Company's godown at Mrto Alam at about eight. Breakfasted at nine I walked to the sea and along the shore When I came back I was bilious and ill, at eleven I found myself still unwell, so I lay down and slept *till half* past *twelve* *I read* some of the ninth book of Virgil—the battle on the Trojan wall—and I then sat with Hamilton for some time, and talked about the life of a subaltern Then I walked with him and Strachey to the seaside They left me then, and went to bathe in the lake I walked for a long time and looked at the sea I thought of the descriptions and figures taken from it in Homer and Virgil I was sorry when I thought how little I read such authors My debts and my duty compel me to learn Persian

and Hindi. I then thought how little I was exerting myself to acquire them, how little I thought at all now. I thought on the consequences of my never reflecting, my high opinion of myself, which is sure to increase in proportion to my idleness and thoughtlessness. I remembered the many fruitless resolutions which I had made to subdue this arrogance. I saw the effects of it in my own behaviour. I despise what I do not say myself; oppose plans which are or ought to be indifferent to me. I am fastidious and arrogant; I am not always this, but often. I returned towards the tents. The lake and the opposite shore, fringed with trees, and the hills, were beautiful. The people were trying to surround and kill deer. The bearers did kill one with sticks this morning. Deer, antelopes, jackals, and tame buffaloes are the only animals to be seen on the sands. After I reached the tents it rained for a few minutes. Dressed, read *Hero and Leander*, walked on the shore, dined, and went to bed at ten."

In the following passage Elphinstone reviews his course of reading during the year:—

"*October 6th.*—They tell me 'tis my birthday. I am now twenty-two. How pleasantly has the time passed since my last birthday! From the beginning of October to March I lived a studious sort of life, but not the studious sort of life that I lived for the year before at Benares, in solitude and depression. During the last four months of 1800 I lived in the house with Adam, and spent most of my evenings with Strachey, and I sometimes broke the monotony of my life by going into company. Since March I have been on a very agreeable journey; the variety of beautiful scenes, and the changes from one agreeable society to another, left no time for tedium. The interval between my leaving Bangalore and arriving here was the least pleasant part of the year; but among all my ills there were some circumstances which made the recollection even of that period pleasant. Since I arrived here I have been enjoying the return of health, and the ease and tranquillity of my situation.

"With respect to my mind, I have certainly improved in some things since this time last year, in others I have fallen off; on the whole, I think I am a gainer. I have read since last October a good deal of the history relating to the East, a good deal of Timur's *Institutes*, most part of the *Proceedings of the 'Secret Committee,'* Orme's *Hindustan* (a second time), and Strachey's *Narrative History of Persia*, Sale's *Preliminary Discourse to the Koran*, Jones's *Commentarii*, Revisky on *Hafiz*, some of Gilchrist's *Grammar*. I translated with Strachey a con-

siderable part of an Arabic grammar, and read Saadi's *Gulistan*, to the thirty-eighth page, in Harington's edition (i e, about three quarters of Book I), and a great deal more of his *Bostan* Of *Hafiz* I read 143 odes in succession, and about as many more here and there; many of them I read many times. I read some of the *Masnavi of Geleludin*. But much of books not connected with India I read a good deal of the '*Port Royal*' *Greek Grammar*, an *Odyssey* or two, a few chapters of Herodotus, as much of Hesiod as is in the *Etona Selecta*, the 1st, 7th and 8th *Idylls* of Theocritus, and his *Epithalamium of Helen*, all of Sappho, Theognis, Callistratus, Bion, Moschus and Musæus, as are in that collection (they are most of them scraps), the *Georgics*, all Phædrus, all Horace once over, and many parts repeatedly, and a good deal of Petronius I looked into the *Italian Grammar*, read the preface and seventy or eighty pages of Tasso, one book of Machiavelli's *History*, a novel and play of his I read all Bacon's essays, Hume's *Dialogue on Natural Religion*, Berkeley's essay on *The Principles of Human Knowledge*, Middleton's *Free Enquiry*, his letter from Rome, several dissertations of his in Latin and English, some (one vol and a half) of his *Cicero*, a good deal of Condorcet on *The Human Understanding*, Tracts by Warburton and a Warburtonian, Warburton on the Sixth Book, from *Varton's Virgil*, some essays of Heyne at the end of the 6th vol, Denina's *Revolutions of Literature*, Johnson's *Lives* (I had read them before), Boswell's *Life of Johnson*, Voltaire's *Louis XIV* in English, Aitkin's *Essay on the Use of Natural History*. In poetry, *Paradise Lost* and *Regained*, a[illegible] Butler and Denham, P[illegible] ad, Darwin's *Botanic* ([illegible] poems, a great deal of Fontaine, *The Robbers* and two other plays of Schiller, some *Idylls* of Gesner, all Boileau's *Satires*, and a great number of [illegible] *

There is an amusing account of Major Kirkpatrick, the Resident of Hyderabad, "a semi-Indianised Englishman, who had married the daughter of the Nizam's Persian Prime Minister, and led a half-Oriental life" He was popularly known under the nickname of Hushmut Jung, lit. "pomp of war."

* Illegible

"'Major Kirkpatrick is a good-looking man; seems about thirty, is really about thirty-five. He wears moustachios; his hair is cropped very short, and his fingers are dyed with henna. In other respects he is like an Englishman. He is very communicative and very desirous to please; but he tells long stories about himself, and *practises all the affectations of which the* face and eyes are capable. He offered me a horse, which I declined. He said the horse should attend me, and that I might do as I pleased.' The Resident's conversation appears to have been as eccentric as his manners. He tells a strange story how his hookah-burdar, after cheating and robbing him, proceeded to England and set up as the Prince of Sylhet, took in everybody, was waited upon by Pitt, dined with the Duke of York, and was presented to the King. On the following day at dinner Major Kirkpatrick talked rather wildly about the secrets of the Government being known in the Court before they were communicated officially to the Resident during the recent negotiations for a subsidiary treaty, and he concluded with talking 'with much pomp about the sources of springs, and with execrable taste about Homer.'"

Elphinstone's journal after he reaches Poona is full of self-reproaches. The following passage shows the origin of the abstemiousness, which he thenceforward practised through life, at a period when the habits of society rendered it less easy than *in our times to keep such resolutions*:

"*March 5.*—Had a pleasant conversation at breakfast. Afterwards I had some hot and violent disputes with Waring and Fussell. I was unreasonable and arrogant and supercilious. By-the-bye, my superciliousness, when I show it, must be shockingly offensive. I express in a few words my contempt for my antagonist's opinion, and then turn from him with disdain. How shocking to degrade oneself so! I have behaved thus twice since I came to Poona, besides to-day. I have drank very little wine since I came to Poona, except in water. I am now accustoming myself to drink my water plain. I shall now drink little or no wine. My principal reason for abstaining is that I may preserve my temper. Excess always makes me irritable. I must pay great attention to preserving my good humour; a contrary disposition in me generally proceeds from an opinion that I am slighted. What can be more contemptible?"

The topics of conversation recorded in the journal are not, observes the biographer, "of the kind to lead to much heat." This is one of them:—

"Talked with Colonel Close about Burke, he is in love with him. He read some passages from the *Reflections*, the assertions seem to me as false as the language was beautiful. Colonel C. admires both, we disputed. I went away."

The young Assistant was presented to the Peshwa, Bajee Rao, on the 11th February, 1802. In the following month the journal closes abruptly, and opens again as abruptly in the middle of the battle of Argaum, at the close of 1803. A few letters furnish the only materials for his private history during this interval. It was a stirring period. A battle was fought almost at the gates of the Residency in October, 1802, when the Peshwa's government was overthrown by Jeswunt Rao Holkar, and the armies of Sindia and the Peshwa were chased from Poona. The British troops advanced under General Wellesley, and Bajee Rao having been reinstated on the 13th May, 1803, Elphinstone remained at the Residency until he was summoned to the camp, to take Malcolm's place as Secretary to General Wellesley. The General, who wrote his own letters, employed his Secretary in superintending an Intelligence Department, and in translating and interpreting when necessary. During these eventful months Elphinstone had an opportunity of seeing war on a great scale. He was by his chief's side throughout the battle of Assaye. He joined a charge of cavalry at the battle of Argaum, and was with the storming party at the siege of Gawilghar. He gives the following account of his duties to his friend Strachey:—

"My duties are intelligence, which takes me an hour a day at most, Persian interpreter, two hours a week, Mahratta interpreter, four hours a week, and interpreter of all tongues, which takes me an hour a week, and is my most troublesome appointment. I do not mean that I am impudent, but knowing that I must interpret, whether well or ill, and not having much anxiety about my reputation as a Hindustanee, I interpret quite coolly, and have the use of all my senses and all my language. But my stock of Hindi is really too small. I cannot readily understand all that is said to me, much less say all that I ought to express, I mean in talking to Mahrattas, which is my common employment. I even find a difficulty with Deckanee Musselmans. Their words, their songs and their phrases are so different from the Hindustanee of Gilchrist, that he is of no use to me. It was quite a pleasure to have to interpret once for a man from Delhi, although he spoke horrid nonsense. Of the Intelligence Department, a number of your observations will be answered by

this one—that I have not the control of the Intelligence Department, but only the charge of ten parts out of thirty-four. I think well of your remarks: of some because they had, and of others because they had not, occurred to me before. I thought of sending fakeers, but found the plan so well known that officers used to send fakeers to head-quarters on suspicion. The advantage of sepoys is that you can depend on them, and that you may pick a man whose character you may know. I should not have this advantage even if I could get sepoys, or if ours understood Mahrattas. The horseman plan would be good; but it would make us liable to much imposition, and would be difficult to accomplish with such wretched instruments as our hircarras, perhaps not quite fair. I think, if anyone in this line were to apply, he might improve the intelligence; but I had some people given me, and a way shown me, and so fell into the habit of jogtrottery, the great foe of improvement. This was the more natural, as the present plan answered very well for getting notice of the place where the enemy were. To have carried anything further, as their councils or debates, plans, &c., it would require Major Malcolm and 100 Brahmin caurpauris and 10,000 rupees a day for bribes."

General Wellesley treated Elphinstone with great kindness.

"When the enemy's guns opened fire at Assaye he allowed his secretary, who was riding near him, to put questions suggested by mere curiosity. 'Do you call this a hot fire?' 'Well, they are making a great noise,' was the reply, 'but I do not see any one hit!'"

In a letter to Strachey from the camp at Assaye he gives a vivid description of the horrors of the battle-field:

"There was a Roman Emperor who said he liked the smell of a dead enemy. If he did he was singular in his taste. We are horribly perfumed with such a smell as he liked, but I would rather smell a living enemy. I went yesterday evening to the field of battle. It was a dark, cloudy evening. I rode by myself, and saw *plurima mortis imago*. Some of the dead are withered, their features still remaining, but their faces blackened to the colour of coal, others still swollen and blistered. The Persian I mentioned was perfect everywhere, and had his great quilted coat on; but his face had fallen, or been eaten off, and his naked skull stared out like the hermit's of the wood of Joppa (in the Castle of *Otranto*). Kites and adjutants, larger than the Calcutta ones, were feeding on the bodies, and dogs were feasting in some places, and in others howling all over the plain. I saw

a black dog tearing, in a furious way, great pieces of flesh from a dead man, looking fiercely and not regarding me. I thought the group horrible and sublime."

He recurs to the same subject a few days after:

"The field did, as you say, make a strong impression on me, and I thought of it after I went to bed, when it seemed more horrid than it had done before. There have been a number (five or six) of sudden deaths of servants, &c, in camp since the 23rd, and the natives all say it was owing to their having gone to see *the dead; that, being unaccustomed to such sights, they had* 'hybut kaia,' and died of it."

The following entry in his journal refers to the charge of cavalry at Argaum, where he was carried more than once into the midst of the enemy, who made no effort to cut at him:

"*The balls knocked up the dust under our horses' feet.* I had no narrow escapes this time, and I felt quite unconcerned, never winced, nor cared how near the shot came about the worst time; and all the time I was at pains to see how the people *looked, and every gentleman seemed at ease as much as if he* were riding or hunting. . . . In the charge the Dragoons used their swords for some time, and then drew their pistols. . . . I stopped to load my pistols. I saw nobody afterwards but people on foot, whom I did not think it proper to touch. Indeed, there is nothing very gallant in attacking routed and terrified horse, who have not presence of mind either to run or fight."

The following account of the storm of Gawilghar occurs in the journal:—

"I went up to Colonel Kenny, said I heard he was to lead the storming party, and that if he would allow me I would be of his party. He bowed and agreed. Soon after Colonel Stevenson asked Colonel Kenny if he was ready. Colonel Kenny said, 'Yes' He was ordered to advance. We drew our swords, stuck pistols in our belts or handkerchiefs tied round our middle, and, passing in rear of the batteries, marched on to the breach. Colonel Kenny led the whole; with him went Winfield, Johnson (who had got an unfortunate Potail to go with him), and myself, and perhaps Lutwidge and an officer of the 94th. Then followed the 94th Regiment. Our advance was silent, deliberate, and even solemn. Everybody expected the place to be well defended. As we got near we saw a number of people running on the rampart, near the breach. Colonel Kenny said they were men-

ning the works. I asked him if they were not flying. He said, 'No, no! they won't fly yet awhile.' We went and got close to the works, to a wide hedge, where Johnson had been during the night. I was amazed that they did not fire; our cannon fired over our heads. We got to the breach, where we halted, and let the forlorn hope, a sergeant's party, run up; then we followed, ran along, and dashed up the second breach and huzzaed. Perhaps the enemy fired a little from some huts by the second breach. I did not see them do so. I saw some of them bayonetted there. We kept to the right after entering the second breach, and soon after the troops poured in, so that there was no distinguishing forlorn hope or anything. Colonel Kenny knocked up, and Johnson and I lost him. I had been frequently told, particularly in the trenches just before advancing, that I should be taken for a European of the enemy's, from my not having regimentals. I thought little of this after leaving the trenches; but in this confusion, losing Johnson, I told Winfield what I apprehended, and stuck to him. Going on to the right, we came to a valley leading to the Cool Derwazeh,* down which the enemy were crowding in their flight."

Here the narrative breaks off, but the rest of the story is told in a letter to Strachey, from which it may be sufficient here to extract a passage describing his feelings on this occasion. Sir T. E. Colebrooke does not give the key to the cypher used in this part:

"As I have told you my feelings before, I will do so now. When I had obtained leave to go over 21, 43, 78, 88, 116, 98, 15 like a 32, 31, 86, 118, 18, 88. I use your own cypher. This ceased, when I set off and did not return. When we went on to the breach I thought I was going to a great danger; but my mind was so made up to it, that I did not care for anything. The party going to the storm put me in mind of the eighth and ninth verses of the third book of Homer:—

οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

'The Greeks went in silence, breathing strength,
Resolved in their heart to support one another.'

And after one gets over the breach one is too busy and animated to think of anything but how to get on."

A campaign does not seem a very favourable period for study; but Elphinstone's letters and journals are full of allusions to his books and his reading. A few days after General

* Back gate.

Wellesley had intimated that luggage would probably soon have to be left behind, we find a letter to Strachey commencing —

"Look if the fifth volume of my *Herodotus* be in any of the book cases, or anywhere at Poona, I do not like the appearance of the fourth and sixth being here and not the fifth"

Soon after the battle of Assaye he thanks Strachey for sending *Cicero* —

"I have almost done with *Vattel*, and was very anxious to get *Cicero* I wish I could get the instructive books I wrote for, *Burlamacchi*, *Montesquieu*, &c"

Four days later he says —

"Thanks for your sending Dr B's convoy I tremble for the great jurist Conceive his falling into the lawless hands of Pindarrees I shall consume my two seers of wax candles over him and *Cicero*"

A week after the battle of Assaye he writes to Strachey —

"I have been made so idle by the constant visiting and talking parties (really interesting ones) to which this battle gave rise that I cannot turn back to *Salamis* and *Platæa* with any satisfaction I am, in the meantime, reading all Shakespeare critically, and have got as far as the second play, *The Two Gentlemen of Verona* Pray read that play The critics deny that it is Shakespeare's Theobald admits it is his, but says it is his worst Johnson says it has many passages that are 'eminently beautiful,' and I say (if I may say anything after Johnson) that it is an excellent play, superior to the run of Shakespeare's plays, except the famous ones I have borrowed a capital *Shakespeare* for reading It has not one note, and I have (in consequence) never met with a difficulty"

A few days later he writes as follows —

"I should be sorry to lose your verses What I said about your Spenser verses set me considering all imitations of Spenser, who is considered the easiest imitated of all our poets I think, in the best imitation all you can say is that you know what they are meant for by the verse and the sprinkling of old words, as one knows Charles Fox in caricatures by his black mazzard, but that there is no further resemblance to Spenser One of Spenser's characteristics no other poet could ever imitate, I mean the harmony and majesty of some of his verses He is in this respect very unequal, but I will undertake to collect a vast number of

heroic verses out of the *Fairy Queen* which you will not match out of all the rest of our poets, including Dryden and Pope."

Another criticism on Spenser occurs in a letter to Strachey in the previous month :—

"I finished Spenser's *Shepherd's Calendar* yesterday. Much as I like Spenser, I think his Pastorals have been immoderately praised, and that making the crown of eclogue-writing pass from Theocritus and Virgil to him was gross profanation. His Pastorals are much rougher, more antique, and more like Chaucer (whom I believe they are meant to imitate) than the *Fairy Queen.* Here are the first lines of two eclogues, one line good and one bad :—

'Is not thilke the mery moneth of May?'

'Tell me, good Hobbinoll, what garres thee greete?'"

On the morning of the storming of Gawilghar he breakfasts with Kennedy, and talks about Hafiz, Saadi, Horace, and Anacreon.

The campaign being now over, General Wellesley was desirous of securing some permanent appointment for his secretary, and recommended him in the strongest terms to the Governor-General. The result was his appointment to the important post of Resident of Nagpoor, at the early age of twenty-four. The appointment was originally intended for Mr. Webbe, a Madras civilian, and Mr. Elphinstone was at first appointed to the temporary charge of our relations with the Mahratta Court as Secretary to the Residency. The following passage occurs in a letter to Strachey of the 18th December, 1803 :—

"Afterwards the General told me he must get me to go to one or both of these fellows, S. and B.,* and wished me to pitch on the best for me with respect to a prospect of a Residency. I said I should like to go where there was most to do, and look afterwards for a place where all was settled. I have had more talk about this. Major M. and the General both recommend Nagpoor for speedy succession. I am almost ashamed to tell you my objection to it. I begin to wish for idleness, society, and ladies; and I dread being stationed long at a place where I shall be so solitary. Conceive what society there will be where people speak what they don't think in Moors. Of course I like being sent now. What I dread is my reward, a Residency, and a Secretaryship in the meantime. . . . One might study

* Sindia and Bosla.

and live happily and philosophically in a small society, but that never is the case at a Residency Gross people nautch and brutify, and others grumble and Ahirmanise *"

The new Resident received his instructions on the 24th December 1803 and took leave of his friends on the 28th December And here we must take leave of him also for the present His apprenticeship is over, and he is now launched on a career in which he will be thrown on his own resources in many difficult and delicate positions

R M MACDONALD

THE IMPORTANCE OF TECHNICAL INSTRUCTION IN INDIA

Liebig rightly says ' The nation most quickly promoting the intellectual development of its industrial population must advance as surely as the country neglecting it must inevitably retrograde " The industrial paralysis of India is due it can be safely said, to the frightful amount of ignorance betrayed by workmen and their masters in the technology of trade To remedy this state of things is a subject of national importance An effort is being made by a few Indian gentlemen to provide scientific instruction for selected students, but at present the scheme has not advanced far

The superior training given to artisans and masters on the Continent has been considered one cause of the late depression of trade in England and therefore a movement for Technical Instruction has arisen The Royal Commission appointed in connection with this subject have recently issued their Report in two volumes Volume I is divided into four parts, viz (I) Technical Education on the Continent (II) Visits to Industrial Establishments on the Continent (III) Visits to various Institutions in the United Kingdom (IV) Conclusion

Part I is subdivided into—1 Introductory Account of Primary and Secondary Schools, 2 Evening Schools available for Artisans, 3 Artisans General Technical Schools and [illegible] to Technical Schools for Women s Trade and Pro [illegible] Schools for Employers Managers &c

Volume II gives—1, Report on Agricultural Education

* Ahirman (Ahriman) is the personification of evil in the system of Zoroaster

2, Report on Technical Education in the United States. The mass of information furnished is valuable and suggestive, and will serve as an excellent guide to all interested in the question. I should like to see this Report, which costs only a few shillings, on the table of every library in India.

Technical instruction is regarded in India by some to be of no scientific value, and only adapted for labouring mechanics of humble origin. This is not to be wondered at, when we find that the word 'artisan,' from its ascertained unpopularity, is removed from the prospectus of the Liverpool School of Science. Similarly, a Technical School is generally understood to be a school of a different type from what it is. Professor Ayrton, of the City and Guilds of London Technical College, defines it as follows:—"By a Technical School I understand, not one in which the manipulation or routine of a trade is taught, but a School where a lad receives *general* instruction in the principles of applied science, and *special* instruction in the application of those principles to the particular trade he is following or about to follow."

The concise notices of the general condition of Primary and Secondary education of various nations with which the Commissioners preface their account bring home the fact that technical instruction forms part and parcel of the common education. Whatever is impressed early upon the mind of a child goes far towards adapting it for its future work. Thomas Twining, who has laboured with others to raise the condition of the industrial classes of England by imparting technical instruction, says in his excellent work, entitled *Technical Training*: "Success in manhood is greatly dependent on the care bestowed in developing and tempering the mind at an early age; and the way to improvement in Industrial Instruction must be prepared by measures establishing the Primary Education of the people on sound principles, so as to present a foundation at once broad and secure for any future intellectual superstructure."

It is of immense importance that primary education in India should be similar to that of other civilised countries. The use of tools, drawing, the rudiments of science, are taught in the Continental Primary Schools. We find from the Report that "instruction in the use of tools is now very general in the Primary Schools of Paris." Does this instruction form a feature in our Indian schools? No. And what is the result? A set of quilldrivers. We are living in a practical age. Whatever may be the line chalked out by a student for himself, the knowledge of tools is serviceable to him.

The Commissioners recommend, first of all, "that rudimentary drawing be incorporated with writing as a single elementary

subject, and that instruction in elementary drawing be continued throughout the standards" The importance of mechanical drawing is very great In the discourse delivered by Professor Fleeming Jenkin, published in the *Journal of the Society of Arts*, the following passage occurs —' The name of mechanical drawing is given to one and all those representations, the object of which is to enable a thing drawn to be made by a workman Artistic drawing aims at representing agreeably something already in existence, or which might exist, and for the sake of representation Mechanical drawing aims at representing the object, not for the sake of representation, but in order to facilitate the production of the thing represented Now, I say that it is this latter kind of drawing which is so vastly important to our artisans"

Science and manipulative skill should go hand to hand, and this we find is secured in the Primary and Secondary Schools abroad Great value is attached to the workshop and laboratory practice of a student Lectures are amply illustrated and the student is required to conduct the experiments himself A little knowledge of science greatly helps a man to understand the rationale of his trade "The influence of such schools on the industrial condition of Switzerland is very conspicuous" are the words with which the Report concludes the notice of the Swiss Primary and Secondary Schools

Again the following passages occur in this valuable Report when it speaks of technical instruction in the United States — 'The Grammar Schools *do not* present any feature of interest in relation to industrial training, excepting in the drawing lessons, which are now compulsory in many cities in the Primary Grammar Schools Some attempt has been made in the Grammar Schools to introduce teaching of chemistry and physics in the most elementary stage, by the teachers making and explaining simple experiments The High Schools have in most cases a Science side, as distinguished from the 'Latin' or 'English' side"

It has been said of a certain age, "People were too ignorant of science even to feel their ignorance" Are we in India too ignorant to feel our ignorance, or are we so advanced as to regard further progress uncalled for? I leave the misery of the country to answer With all our learning and mastery over such subjects as, medicine and law, the fields whereof are now overcrowded, what have we done? Have we added to the list of consumers or of producers? In order to prevent adverse criticism being passed on my advocating the system of familiarizing students with tools, drawing, &c, I support what I say with the opinions of acknowledged authorities in this matter

Tyndall once said: "The facilities for scientific education are far greater on the Continent than in England; and where such differences exist England is sure to fall behind as regards those industries into which the scientific element enters. In fact I have long entertained the opinion that, in virtue of the better education provided by Continental nations, England must one day—and that no distant one—find herself outstripped by those nations, both in the arts of peace and war." These words were spoken many years ago. England has since taken substantial measures to keep pace with the advance of other countries. What steps has India taken to make the scientific principles underlying trade widely known? She is an agricultural country; I may be told that she does not care for science other than that appertaining to agriculture. If so, I answer that England is a country for iron; and why should she then trouble herself beyond shipping it abroad? If a country abounds in raw materials, how absurd it is that they should be sent away in order to be returned in another shape! Government has made several offers to purchase Indian-made articles by way of stimulating trade, but how sadly the country fails to make the most of the offers. To make a thing requires qualitative study, but to render its making a commercial success involves quantitative study besides. The latter indispensably demands general familiarity with science.

The following resolution is to be seen in the *Society of Arts Journal* for 13th August, 1869, on a Parliamentary motion by Dr. Lyon Playfair: "That in any scheme for National Education the Revised Code should not limit State aid in elementary schools to the subjects of reading, writing, and arithmetic, but should also offer inducements for the study of such subjects of elementary science and art as bear upon the occupations of the people and tend to the advancement of industry."

On the Continent the elementary and secondary education is given either gratuitously or on taking nominal fees. Education, especially primary, is compulsory. The ordinary schools of France are reported to excel those of England. In reference to education in Germany, the Report says: "Secondary instruction of a superior and systematic kind is placed within the reach of children of parents of limited means, to an extent of which we can form no conception in this country." In Belgium parents can demand that their children shall be gratuitously educated. In Holland the total cost of primary education in 1880 was reported to be £800,000 for a population of about four millions. Of this cost £100,000 only is said to be collected from fees. The Secondary Schools there are non-classical.

I now come to Technical Schools. To drive an engine or to

fit it up does not amount to engineering An engineer should know "the reason why," and calculate beforehand what would be the consumption, and what would be the return If he be in charge of an engine, he should know, for economical working, that the draught let into the furnace is neither less nor more than what is essential Should it be less, carbon is wasted in the form of smoke, should it be in excess, carbon monoxide is carried out before it combines with the oxygen of the air, thus wasting heat To arrange matters right in this and similar cases, some amount of chemical knowledge is necessary. Again, an engineer's knowledge of the fly-wheel should go beyond the well known fact that it is made use of to preserve uniformity of speed. He has to look to the greatest alteration of speed, and the greatest fluctuation of energy, and he has to introduce such modification as the change of circumstances in case of change, renders necessary We now no longer neglect friction as we used formerly to do It constitutes an important factor The idea of how much loss takes place through friction can be well realised by comparing the case of a car on rails and on an ordinary road The co efficient of friction being many times less in [illegible] road, a sing [illegible] tram car [illegible] a good hand at tools, a mechanical engineer should know, therefore, Chemistry, Physics, Mechanics, and Mathematics Let us take the case of an electric engineer If he simply drives the engine, he is no other than a driver Since he has to deal with heavy machinery, his knowledge both of Theoretical and Practical Mechanics must be advanced, also, since he has to work with accumulators and batteries, he should know something of chemistry He has many important calculations to make, consequently, he must be up in mathematics. I have seen a *frightful amount of ignorance betrayed by some of the* so called practical engineers in the rudiments of knowledge They have in consequence, damaged costly machines and worked uneconomically The importance of winding a watch punctually for securing its regularity is known amongst watch makers, but I think few understand the reason of the importance Do they know the mathematics of springs? and can they account for the paradoxical phenomenon that a watch goes slower when it is wound up, and faster as it gets more and more unwound? The result of this general ignorance is, that *we see watch repairers and not watch makers* If any- [illegible] there goes an order by the [illegible] nt [illegible] al.

The system of employing mechanics as managers of mills is being introduced in India. This is a step forward certainly, but not altogether in the right direction. The manager's knowledge should not be confined to the fitting up of machinery, but he must be familiar with as many branches of science as are underlying the industry. Nautical science has no connection with the steam engine; but the Admiralty has acknowledged the need that a captain of a war-vessel should be familiar with the theory of the engine. A master is no master until he masters this. The Report runs: "Prof. Von Helmholtz pointed out to the Commissioners, not only the general advantage but the absolute economy of employing persons as heads of departments conversant with the theory of their work, and able, by virtue of their scientific knowledge, to anticipate results, and to calculate beforehand the quantity and quality of material required, as compared with those who, failing this knowledge, are compelled to adopt, often at greatly increased cost, the empirical method of repeated trial." To place a business in charge of an European head is not an absolute guarantee of success. An officer selected by a commissioned agent on the strength of testimonials has been very often found inefficient. Once, the head of the only mill of a certain industry in Bombay, was an European. The mill under his management could not pay even its running expenses, and the business, consequently, was pronounced to be a failure. One of the proprietors, having fortunately had acquaintance with the industry, insisted upon the business being continued, and the management being transferred to him. The mill is still in existence. Others have disappeared, though some of them had a better start. This reminds us of the historical fact of an Emperor taking the command himself, and turning the balance of victory in his favour, on hearing the officer commanding to say that he lost the day. If the Emperor had not been a general, the problem he would have discussed would have been how to retreat. We see, then, success is ensured, if the head is up in the scientific detail of the business.

To provide instruction adapted to requirements of all classes engaged in trade is the aim of Technical Schools. With this object in view, the City Livery Companies have established the City and Guilds of London Institute. It gives liberal grants to University College, King's College, and other institutes, for the purpose of providing technical instruction in the metropolis and provincial manufacturing towns. The formation of evening classes in Technology in the industrial centres has been assisted. These evening classes are reported to have become nuclei of Technical Colleges. In London two

ment and other institutions in the United Kingdom, would occupy too much space.

Excellent arrangements for similar instruction, day and evening, are to be found on the Continent. Speaking of the higher elementary technical schools in France, where mathematics, science and drawing constitute the main subjects of instruction, the Commissioners write: "*The classical languages do not enter into the curriculum of any of these schools.* The time thus saved is devoted to mathematics and to modern languages." Instruction in these French schools is gratuitous. Secondary Technical Schools, which serve as finishing schools, are to be seen in many countries of the Continent. The mathematical knowledge of the student is carried here up to the differential and integral calculuses. In the Secondary Technical School of Winterthür, in Switzerland, where instruction in mechanical engineering, civil engineering, building construction, chemistry, commerce, and industrial art is given, the annual fee is £2 8s. For imparting the highest technical education we see excellent provision made on the Continent. There are in every country a number of weaving schools, with museums of textiles and models, where not only the master, the foreman, or the designer learns his art, but knowledge of textiles and their construction is thoroughly given to merchants, agents, distributors, and shopkeepers as well. We see apprenticeship and many other schools. In order to encourage original scientific research, an excellent institution is founded in France, divided into mathematical, physical, chemical, and other sections, providing teaching laboratories and research laboratories. Admission of students, which is gratuitous, is not restricted on account of age or nationality, if satisfaction as to ability for learning and fitness for carrying research is given. Popular lectures directly bearing on the industry of the place are gratuitously delivered. Scientific libraries and museums are thrown open free.

The evidence of an English manager, recorded by the Commissioners as follows, goes to show how technical teaching tends to revolutionize:—"Germany thirty years ago, as compared with England, was simply 'nowhere;' but, placing English and German workshops side by side now, we should find that the progress in the latter had been positively marvellous. During all these years the Germans had been following the English step by step, importing their machinery and tools, engaging, when they could, the best men from the best shops, copying their methods of work and the organization of their industries; but, besides this, they had devoted special attention to a matter which England had almost ignored—the scientific or technical instruction of their own people. And what has been the result

of all this? They have reached a point at which they have but little to learn from the English He called our attention to a fact, which had not escaped our observation before, that nowadays there are scarcely any Englishmen to be found at the head of German workshops" I could quote several such passages as showing that technical instruction, when systematically and *widely imparted, forms the principal factor in raising* the condition of a country

Now I come to the most important point, the expense towards this instruction From the Report we find that it has been borne by the State the Municipality, and Trade Associations "In the United Kingdom," the Report says, "the cost of the instruction of artisans in science and art is almost entirely borne by the State' I cannot help quoting the memorable words with which the first volume of the Report ends "Of course, in a country where trade and manufactures already exist under flourishing circumstances, State aided instruction of the nature we have described is far less needed than in those countries where the occupations of the population are mainly agricultural, or where industry is in a backward or declining condition"

An appeal to the Indian Government is necessary No time could be better selected than the present It is the duty of the *Sabha*, the Association, the press, and the leaders of the Society to take this matter up When England has done so much for herself, she would not hesitate if the representation be unanimously made, to open the Indian treasury for the purpose Mere modification in primary and secondary education will not effect the purpose Though scientific instruction on a more advanced scale is given here and abroad, the necessity for Technical Colleges has been felt If the importance of this is recognised, I hope not only one Technical College in one corner will be established, but many Colleges, working both during day and evening with Technological Museums and free Scientific Libraries, be opened "When the object is to raise the permanent condition of a people, small means do not merely produce small effects, they produce no effect at all," says John Stuart Mill The native princes will in no better way raise the condition of the people over whom they rule than by adopting the measures which the civilized world has adopted

No policy is so good as that which raises the condition of people, thus order and discipline are to be seen where peace and plenty reign, in place of quarrels and fighting, giving trouble to society and government, where the case is reversed No charity is so well directed as the charity which enables a man to earn his bread honestly and independently No philanthropy is so great as that which relieves a man from the present enormous

drudgery which characterises service, because the supply is greater than the poor demand.

Through the labours of Dr. Sirkar an Institution has been established in Calcutta, where scientific problems will be discussed. Such institutions are really valuable. The delivery of free popular lectures, under the auspices of different associations, at the Framji Cowasji Institute and the David Sassoon's Institute, in Bombay, is also a matter of great satisfaction. At the former there is a small but excellent collection of apparatus. Could not this, I venture to ask, be made use of for forming an evening class? The Secretary is himself a scientific man, and I hope he will consider the suggestion. The question of technical training affects the whole country, so that movement in all directions is necessary. I hope this important subject will be kept prominently before the public mind till Technical Education becomes general in India.

ARDASHEER BURJORJI MASTER,
Foreign Mem. of the Society of Tel. Engineers.

LONDON, *August, 1884.*

THE SEA AS A PROFESSION FOR EDUCATED NATIVES.

The doubt has again and again been raised as to whether as a race the natives of India are capable of holding their own in any employment where intrepidity and courage are essential to success. It may safely be asserted that if not in the whole country, in certain provinces at any rate, notably the sea-board tracts, there are hardy tribes who can, under proper direction and treatment, be easily shaped into men of undaunted spirit. To the reproach which is sometimes made against particular classes of the Indian people, that they are effeminate, it may be sufficient answer to say, in the words of a gallant naval officer, that "we are all naturally cowards; education and observation teach us to discriminate between real and apparent danger; pride teaches the concealment of fear; and habit renders us indifferent to that from which we have often escaped with impunity. It is related of the Great Frederick that he misbehaved the first time he went into action; and it is certain that a novice in such a situation can no more command all his resources than a boy when first bound apprentice to a shoemaker can make a pair of shoes. We must learn our trade, whether it be to stand steady before the enemy or to stitch a boot; practice alone can

make a Hoby or a Wellington " This is true, it is the physical and moral surroundings of men that shape their course in life, it is the particular training men undergo that renders them timid as a hare or brave as a lion There were troublous periods in the history of our country when times seemed out of joint, when the necessities of the times produced men of great enterprise and daring, a recital of whose deeds is enough to stir one's blood to action Heaven forbid that we should see such days again, but should the economy of Providence demand that the same indomitable spirit of our ancestors should animate us for service—not in the cause of war and bloodshed but in that

commerce Fearlessness, like any other virtue is contagious for good, the one thing needful is to create the circumstances, and then to allow Nature to work her course

The question arises Is there a sphere where this quality can be developed in the cause of a peaceful vocation? It appears to me that the profession of a sailor affords such a field Trusting one's self to the wide wide ocean on the mission of peaceful commerce is an employment new at least to the intelligent portion of our people and the proverbial dangers of the deep

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thies of the heart, just as the vast expanse of the sky above and the waters below must awaken thoughts surpassing any that can be conceived within the walls of a house Nay more the navigator would be brought into contact with nations of all degrees of civilization, whose manners and customs—social religious, and political—whose institutions wealth, and prosperity cannot but have a wholesome effect on his mind The struggle for existence is becoming keener and keener every day amongst all classes of the native community, and the higher professions are blocked up New avenues of employment have to be found, and for such as have pluck a seafaring life offers an opening A good deal of preparation discipline, and apprenticeship are, however, necessary and the ice has to be broken as no serious attempts have hitherto been made, to my knowledge, in this direction We have it on the authority of an eminent native scholar and antiquarian that in the Vedic period and for some time afterwards the Hindus were familiar with

ships adapted for sea voyages, and carried on commerce over the main. In later times, and in Western India, we have Angria and his followers, who once sorely harassed the Habshi and the English at sea, displaying the same bravery and contempt of danger on the waters as Shivaji and his sturdy soldiers exhibited on land. These, however, never ventured much beyond the sea coast, and I allude here to their exploits merely to point out that had these men the knowledge of navigation which the Arabs, for instance, possessed, and had caste and religious prejudices not come in their way, there was no lack of courage to prevent them from crossing the seas. To this date native mariners on this side, composed of Marathas, Koli fishermen and Gujerathi Nakhmas, and the Mahomedan Lascars, confine their operations to the coast, the Hindus manning their craft themselves, and never forming a mixed crew with others. As steam ferries multiply, these men must in course of time seek other than their ancestral trade. Necessity has already forced the Hindu Nakhmas of Surat to take service in ocean steamers with Mussulman fellow-seamen. As steam is destined to supersede sailing vessels, our mariners must be prepared for a revolution in their profession. The native seamen who have already ventured beyond the sea-coast have no reason to regret their choice. They have proved equal to the task. Many years' experience has now shown the principal European shipping companies in India that natives are not only first-class seamen, but seamen equal. and in some respects superior, to the jolly tars of England, whom they have been gradually supplanting, so far as the ocean trade with India is concerned, and this notwithstanding that their employment in preference to Europeans is costlier. The native sailors, it is said, have proved that with a generous diet and proper clothing their physical powers of endurance, in whatever climate, can be put to the severest test. Their high efficiency in the Northern latitudes has been spoken of in eulogistic terms; and in matters of discipline, as well as by action in times of danger, they have hitherto well maintained their ground. When discussion was rife, about the end of the year 1881, as to the necessity for employing European sailors to man lifeboats in case of accident in the Bombay harbour in the event of a cyclone visiting the port, an Englishman of considerable experience in these matters bore this flattering testimony publicly as to how natives are capable of acting in stormy weather:—"The men," he said, "are quite as able as any in the world to handle their boats skilfully in any weather. I have myself had a vast amount of experience in connection with boat work, both with European and native crews, and I have not the slightest hesitation in

saying that my choice would fall upon our regular crews of Koli fishermen if I happened to go myself in charge of life-boats" So much for the capabilities and powers of endurance of native seamen These men have hitherto occupied the lowest position on board ship, the lowest rating held being that of Lascar, rising by grades to Tindals, Sukhanis, and Sarangs, which last rating is the highest to which they can aspire at present The monthly wages with free rations, vary from Rs 12 to a maximum of Rs 37 the pay of the Sarang

What is needed now is an opening in this line to enable men of greater intelligence to qualify for the post of executive officers *With an ordinary English education, the brave youths of India* —Hindus, Parsis, or Mahomedans—can in a few years, after the necessary sea service, gain the requisite amount of knowledge in the art of seamanship and navigation, and acquire the position of officers on board ships. Critics would no doubt be found ready to pooh pooh the notion of entrusting the charge of a ship to a native In times of danger, they would urge, the Indians display a sad want of resources and require to be led by their European superiors This may be true, but the cause of this is not far to seek The men, as I have said before, are not deficient in courage, but they are certainly without any intellectual *training, possess very vague* ideas of responsibility, and not having read or heard of the stirring deeds of men at sea in ancient or modern times in the moment of great uncertainty and imminent peril their imagination is not perhaps easily fired to deeds of heroism Presence of mind under circumstances of peril does not come of courage alone The resources of the mind cannot be drawn out fully without some general education, special training, observation, and, above *all*, association Hitherto those who have benefited largely by the employment *of native seamen have not devoted much attention to the subject* of training up natives in the higher branches of a sailor's profession, and at the present day, officered as ships are by Europeans, no facilities exist for educated natives to compete in that direction, on account of the obvious social difficulties Free competition, however, must eventually open up a way for them in this as in other lines, and I would commend the idea for development to such bodies as the Board of Trade in England and the Chambers of Commerce in India The steady and sober character of the natives, their *amenability to discipline*, their devotion to duty when trusted, all combine to fit them in the highest degree for posts of responsibility

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easy, and comfortable profession, fostered by education and long association, must be gradually given up. Competition is growing fiercer, and necessity has already forced educated young men to seek employments in workshops. Daintier notions of work are yielding to the dignity of labour. The truth is being realized that the commonest vocation in life has its useful purpose in the economy of the world, and that a life of comparative ease is in the long run suicidal to society. It would indeed be a dark outlook for the development of the productive resources of this vast continent if any other ideas than these took a hold of the national mind. European history, and notably the history of the United States, teaches us that the prosperity of those peoples is due in a large measure to the estimation in which physical labour is held among them. The greatest men in the West, who by their inventions and discoveries have enriched the world, rose from the ranks of the hard workers, who spent their youth and manhood under the sternest discipline possible. To such discipline and hard work our rising generation should be accustomed betimes; and such discipline, in the highest acceptation of the term, is afforded on board a ship for a man possessing strong nerves and prepared to endure hardship. The prejudices of caste and the dangers of the sea to be encountered may be urged as hindrances to natives taking to this profession. To the Hindu barristers, doctors, engineers, and merchants who have crossed the seas caste has generally ceased to be a terror, and the man who seriously considers the question, and has the pluck to become a sailor, will certainly not be cowed by its terrors. As to the risks of a sea life, it is not so much their frequency as the horrors of an occasional shipwreck or fire at sea that create the panic. There are accidents on land as at sea, both avoidable and unavoidable; but much of the loss at sea appears from the published accounts to be due to neglect and to unskilful navigation. With the progress of education and science, and with the numerous approved appliances of the present day, the chances of avoidable accidents at sea are greatly minimized.

The love of adventure and fame is common to humanity all over the world; and if the army can find its recruits among the truant native youths who fly from their homes for the glories of the field, and by their career add lustre to British arms, then it cannot be seriously maintained that germs are wanting for the development in India of naval officers who could be trusted on the seas. At a Meeting of the Social Science Congress in England, the late Sir Muttu Coomara-Swamy, of Ceylon, expressed a hope that the time would come when a Hindu crew, commanded by a Hindu captain, should steam into New York

or London in a steamer built by Hindus in Bombay or Calcutta Ocean steamers built entirely by natives have been the admiration of European nations in times past and we have hopes with the eminent patriot quoted above of seeing his ideas about native captains crossing the main realized under the fostering care and training of the British whom Providence has appointed to raise India in the scale of nations Greater conceptions have before this been realized for ameliorating the condition of the people of this land

A RAM KRISHNA

Bombay

MEDICAL WOMEN FOR INDIA

The Jaffer Suleiman Medical Dispensary for Women was opened on July 7th in a temporary building erected near the Crawford Market About a dozen patients attended the Dispensary on the first morning The numbers very soon increased to 200 and the institution thus promises to be very useful A plot of ground near the present shed has been granted by the Government for a permanent building to be commenced probably after the rains The *Bombay Gazette* adds It is satisfactory to note that Dr Edith Pechey who is placed in charge of *this Dispensary has already* secured a fairly good practice among women belonging to all classes of the native community

Mrs K Ganguli B A who is studying medicine at the Calcutta Medical College has been awarded a scholarship of Rs 20 monthly tenable for five years at that college The following is the official communication respecting this scholarship from the Officiating Under Secretary to the Government of Bengal to the Director of Public Instruction dated Darjiling June 25th 1884 I am directed to acknowledge *the* receipt of your letter *No 86T dated the 10th June 1884* and enclosure, and in reply to say that in addition to the scholarships granted to the female medical students named in paragraph 5 of the Government Resolution of the 6th May, 1884 the Lieutenant Governor sanctions the grant to Mrs Kadumbini Ganguli B A of a scholarship of Rs 20 a month tenable for five years in the Calcutta Medical College with retrospective effect from the 15th June 1883

The Kolapore Albert Edward Hospital built in honour of

H.R.H. the Prince of Wales' visit to India, was opened on July 3rd, at the request of the Kolapore Durbar, by Colonel Reeves, in the presence of the Maharaja, the Ranis, the Regent, and many Sirdars, as well as European and native gentlemen and ladies of the place. It was announced by Colonel Reeves that the Durbar intends to open a class for female pupils. The building is said to be the most splendid yet erected in the Mofussil. On another public occasion Colonel Reeves made the following remarks, after speaking of the increasing demand for education in Western India for boys: "I wish I could say as much about the education of your women-kind. I wish I could see an earnest movement towards the abolition of infant marriages, coupled with a general determination to keep your daughters at school until they had really learnt something, so that, if it became necessary, they might assist in supporting their families. During the past few months it has been really lamentable to observe the haste with which numbers of respectable native gentlemen, from whom one might have expected better things, have married off their daughters. Nearly every one with whom I have spoken admits the folly of the step, but all plead the custom of the country or the iron rule of their caste. Let me entreat every educated and influential man in this hall, who is listening to me, to do his best to persuade some girl of his acquaintance, some one of the many young widows in this and neighbouring towns, to join our training classes with a view to becoming a school-mistress or following some other profession. Why should they not do so? Think of the enormous benefit you would bestow upon a number of your fellow-country-women who are at present living an aimless and objectless life! Supposing, for example, several hundred, or for the matter of that several thousand, women were to follow Miss Pechey's noble example and become medical practitioners, what an amount of human suffering would be relieved, and how many lives might be saved amongst women who now for various reasons will not call in a doctor! It is quite shocking to think of the number of deaths from preventible causes which are constantly occurring in this very neighbourhood. In America we read that women are entering almost every profession, and are doing well; in many instances they are found better adapted for the work than men. In the Treasury alone, I noticed

somewhere, that one of the Ministers of State had employed a thousand women, with excellent results'

In the late Examination at the Grant Medical College, Bombay, a young Parsee lady was at the head of the list of successful candidates Out of the thirteen female students who presented themselves, only three passed

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST

X —THE LONDON HOSPITAL, MILE END, LONDON

A visitor to the capital of Great Britain, bent on studying some of its philanthropic institutions, is always struck with the admirable way in which most of these are managed Receiving no aid from Government, they are entirely supported by voluntary contributions, and are the means of doing good to the countless poor If it were not for such institutions, these persons would be left to their own resources Among the institutions which thus help the cause of the suffering poor, the Hospitals of London stand out pre eminent To keep up such establishments, and to defray the necessary expenses, an enormous sum of money is required For this purpose an appeal is from time to time made to the public, and I am pleased to observe it is not made in vain Large sums are contributed towards the maintenance of these useful institutions Hence it is that a foreigner often reads in English newspapers of Hospital Saturdays and Hospital Sundays On such Sundays collections are made in the churches of all denominations, and on the Saturdays by boxes placed in workshops and in public places, and the sums thus collected are distributed among the various hospitals Sometimes benevolent persons bequeath thousands of pounds to hospitals, and in consequence, some of the wards are named after them Hence, a visitor to the wards of the hospital sees such inscriptions as—"To commemorate the munificent gift of ——, the first President or Governor"

In order that the readers of the *Journal* in India may know how the Hospitals are managed, a description of one of the [illegible]

the year 1740, when

nfirmary in Feather-

had to remove from

this locality to Prescott Street, Goodman's Fields, and in 1757 a

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portion of the present building was opened. Soon afterwards the Governors were incorporated by a Royal Charter. The west wing was opened in 1831, the east wing in 1842, the Alexandra wing in 1866, and the Grocers' Company's wing in March, 1876.

An idea may be formed of the progress of the Hospital from the fact that, while in the first eighteen months of its existence it received only 127 in-patients and 2,188 out-patients, the registers of the twelve months ending 31st December, 1883, show a total of 7,388 in-patients (exclusive of 588 remaining under treatment at the beginning of the year) and of 64,256 out-patients. On account of its position in the neighbourhood of docks, factories, and workshops, the London Hospital is, perhaps, one of the largest accident hospitals in the world. During 1883 the total of accident cases was 8,317, of which 2,534 were admitted into the wards.

The daily average of patients resident in the Hospital during 1883 was 628, while as many as 694 patients have been at one time in the house. The London Hospital contains 800 beds, approximately allotted thus, namely:—

For accidents and surgical cases	334
For medical cases	300
For diseases of women...	26
For children under seven years of age ...	68
For ophthalmic cases	12
Out-door wards	60
Total	800

Increased accommodation proved necessary, and a sum of £100,000 was collected to build a new wing. The Grocers' Company having given £25,000, it was resolved that the new wing should be called the Grocers' Company's Wing. The foundation-stone was laid on June 27th, 1874, and on March 7th, 1876, Her Majesty the Queen attended in person to open it, and named some of the wards. The addition of this new wing raised the total of beds to 800.

Such is the history of the Hospital. Now as regards its internal arrangements. In order that patients may be properly taken care of, there is a large number of nurses. There are 150 nurses and 20 sisters; some of the nurses are probationers. At their head is a Matron, who is responsible for the satisfactory condition of the wards. The nursing arrangements at the London Hospital are admirable. Those who have visited the wards of this hospital are aware of the kind treatment they receive, so that the courtesy and kindness of the London Hospital nurses may be

said to be almost proverbial For the medical care of all the patients there are twelve visiting Physicians and eight visiting Surgeons, besides a resident staff of fourteen Medical or Surgical officers who carry out the directions of the senior staff, and have the charge of the patients in their absence

The wards of this Hospital deserve special notice There is nothing showy about them, but they are perfect models of simplicity The floors are wooden and here and there the walls are decorated with wooden frames containing some comforting texts from the Holy Scriptures, pleasing mottoes or short poems Everything in the wards is so nicely arranged and so scrupulously clean that patients as well as visitors must feel that they are in some well conducted house rather than in the wards of a public hospital Great credit is therefore due to the Matron who, as I have said before, is responsible for the condition of the wards I have spoken above about the physical welfare of the patients I will now briefly refer to their spiritual care There is a Chaplain, assisted by two Scripture readers Patients of the Roman Catholic persuasion have their own ministers But there is another wise provision made by the authorities for Jewish patients These have separate wards and their own kitchen, and they have religious services conducted according to the principles of the Hebrew religion

The cost for each fully occupied bed was during the year 1883 £65 8s 10½d The daily cost for each in patient during the same year was 3s 7d So much for the occupied beds and patients The cooking is done by steam and gas This saves the money spent in fuel, and what is more advantageous is that this system diminishes the labour The following items of expense may prove interesting

	£	s	d
Bread	1 336	8	5
Meat	6,709	11	6
Milk	2 529	8	9
Eggs	907	10	10
Potatoes and other vegetables	741	14	10
Fish	497	6	5

There are many other expenses too numerous to be mentioned here, but it will be sufficient to state that the whole expense for the year 1883 was £83 345 19s 9d

It often happens that patients are obliged to quit their situations when they are admitted into the hospital and when recovered they are sometimes without any means whatever To assist such patients a Society called the Samaritan Society, was established in connection with the London Hospital, in the year

1791, at the suggestion of the late Sir W. Blizzard. This Society aids the patients by providing them with money, linen, and other necessary things. When occasion requires, the Society sends them to convalescent homes in the country. 857 patients of this kind were thus sent to various homes during the past year. It will thus be seen that everything which will make the patients comfortable is done. All this kindness cannot be lost on the patients, and I am sure that they must feel grateful for all the attentions that they receive.

There is a Medical School attached to the Hospital. The teaching is of a high order, and students are prepared for all the principal examinations of London. At some of these examinations the number of successful candidates from this College is really marvellous. Any information about the College will be given by the Warden, Mr. Munro Scott, whose kindness to foreign students deserves to be praised. A word about the British students of this Hospital. They have made themselves popular among students from other parts of the world by their polite behaviour, their kindliness, and their willingness to give any advice in times of difficulty. I wish space had permitted me to mention the names of several eminent Physicians and Surgeons attached to this Hospital and to this College. They are eminent because they have not only distinguished themselves in this noble profession, but also because their names are familiar to all the students of medicine throughout the civilised world.

I cannot bring this description to a close without thanking the Secretary, Mr. Haggard, for furnishing me with the necessary particulars. He will supply full information to anyone desirous of becoming more fully acquainted with the working of the Hospital. If by reading this article the readers of this *Journal* in India get an idea of the useful work of that noble institution, the writer will feel amply rewarded.

B. S. M.

HIGHER EDUCATION FOR WOMEN IN INDIA.

The following letter in the *Times of India*, from Mr. Sakharum Arjum, and the letter which appeared in the same paper from Miss Pechey, M.D., are well worthy of consideration outside as well as within the Bombay Presidency, by those who have seriously at heart an improved training for Indian girls:

To the Editor of "The Times of India"

SIR,—The subject of high female education amongst natives has lately attracted considerable attention, and the capital of the Deccan has taken a practical step, which promises to be the starting-point for the regeneration of the daughters of India But if Poona needs an institution like the one proposed to be started, is it too much to say that the need of Bombay is more urgent and general? I propose to appeal to such of the native gentlemen as have had the benefit and the blessing of higher English education, and to try, as far as I may, to enlist not only their sympathies, but active co-operation in ameliorating the condition of what are, alas! conventionally called our better halves I do not pretend to propound novel theories nor bring forward new arguments I simply propose to glance at the condition of our women, and indicate, though roughly, the direction in which it can be improved

A time there was when a few energetic and public-spirited men, enjoying the blessings of education worked with might and main in fighting against ignorance and prejudice, and in

laudable efforts have borne are seen in the ever-increasing number of girls' schools, and the still more increasing number of students Idle fears an

efforts of these reformers,

dissipated, and prophecies

exaggeration to say that, in the middle and higher classes at least, there is hardly any family which does not gladly avail itself of the girls' schools But the mantle of these pioneers of female education has fallen (if it can be said to have fallen at all) on us, who are more fond of airing our eloquence than of persistently and patiently working in their footsteps The indifference latterly shown towards the elevation of the female part of our community is almost inexplicable, or at least defies a complete rational explanation. It may be that the unusual activity of the early reformers has been succeeded by the lethargy and apathy on the part of the present generation, or that the struggle for life is more keen, and leisure and energy less available now than before, or that we have been getting more and more materialized every year Whatever the cause, the fact is patent that the question of bettering the condition of our women is put on one side as if it were a matter of no serious

consideration. This seems the more strange, as the importance of the subject would be readily acknowledged by every one of us who has had the happiness of receiving the higher University education.

But let us glance at our domestic life, though it is a delicate subject to touch. Most of us have become alive to the evils which afflict our society, and render our domestic life a life of discomfort, if not of actual misery. We realise, with a keenness unknown to our fathers, the misery entailed by early and late marriages, by the absence of widow marriages, the baneful effect of caste, the rank superstition and ignorance which reign supreme in our households. We are also painfully aware that our efforts in eradicating old evils and in sowing new blessings; that our attempts at reforms, social and religious, which we believe to be fraught with immense good for generations to come, are baffled and foiled by opposition encountered, not on the public platform or the native press, but in the bosom of our own families. How many of our vaunted reformers have had to eat their own utterances, to meekly practise in private what they eloquently denounced in public, because their wives and mothers, sisters and cousins, have been too strong for them! This being the state of things, can we conscientiously say that we have been trying to fill up the mental gap which divides us from those who are so dear and near to us? We strive hard to rise in the scale of humanity: we are ambitious of distinguishing ourselves at the bar or on the bench; our aspirations are not satisfied until we enter the Council, both local and supreme; we are unremitting in our efforts to extort privilege after privilege from our enlightened rulers; we wax eloquent as we expatiate on our national liberty, the liberty of the press, and the liberty of local self-government. We successfully dispute with Englishmen their superiority in intellectual achievements, and excite their wonder by the keenness and erudition of our discussions in politics and philosophy. But while we direct our energies to channels like these, do we not, as of set purpose, shut our better halves from that "sweetness and light" which, as the great apostle of culture, Mr. Matthew Arnold, says, is absolutely necessary for the perfection of humanity? While nothing is too high for our intellectual grasp, or political ambition, we seem to think that in the case of our women "ignorance is bliss, and 'tis folly for them to be wise." Though we have happily outlived the old orthodox estimate of women as useful animals of burden, would not the more refined opinion we still hold of them, if analyzed, be anything but flattering? If we do not any longer regard them in the old brutal way, are not our feelings towards them compounded of pity and contempt? We pet and indulge

them like playthings because in certain matters they minister to our comfort and pleasure but are we ever guilty of consulting them or expecting sound advice from them on any serious or important matters? Do we really believe that the mere smattering of learning given to our girls in the vernacular schools is sufficient for the regeneration of India? These schools have been doing good in their own way, but shall we stop here in the case of our women when not only we but everything around us is rapidly advancing? Those gentlemen who worked for the establishment of these schools were wise in their generation, and attempted only what was feasible in the backward times when they worked To have attempted more in the then state of society would have been suicidal and the surest way of helping prejudice and ignorance to foil the object they had most at heart They expected their successors to progress with the times, but in standing still are we not undoing what they have done? For is it not a fact that nine out of every ten unlearn as *wives* and *mothers* what they learnt as *girls?* But even if they retained in after life what they picked up at these primary schools will that help them much to become efficient wives and mothers? I am afraid not They want that higher education which should develop and inform their minds should enable them not only *to dissipate their prejudice and superstition* but to curb the violence of their emotions should implant in them love of knowledge and independence should make them follow settled principles of action and not be victims of every varying impulse should render them capable of taking a rational interest in and of showing an intelligent sympathy with the aspirations of their husbands sons and brothers

This is not a Utopian ideal to realize if we would [illegible] proper steps to accomplish it If we would rise in the [illegible] nations if we would do away with the many [illegible] evils which eat up the very core of our society if we would [illegible] our domestic life with real and rational happiness [illegible] our women to our level They must be our [illegible] but in reality A little knowledge of English [illegible] to drive out after the English fashion [illegible] willingness to mix in European society [illegible] way but they do not constitute the [illegible] be imparted Our women require [illegible] make them intelligent citizens, [illegible] mothers Science teaches us that [illegible] sical and mental conformation [illegible] then be propagating intell[illegible] alone to progress in intel[illegible] we suffer our women to [illegible]

truth and fitness in the law of natural selection, can there be any doubt that mental deterioration and physical degeneration will follow a nation which has its men philosophers and women fools? Can there be any real "domestic happiness," which, the poet tell us, "is heaven-born and destined to the skies again," if our women continue to be looked upon as little better than playthings or precocious children? How can we expect Englishmen or any civilized people to treat us as their equals when they find us consigning our women to a position little removed from that of a better class of slaves?

The enthusiasm with which our Poona friends have taken up the matter of the higher education of women is no doubt stimulated by considerations like these. They have taken time by the forelock, and seem determined to work vigorously at the scheme. While they are up and doing, shall we fold our arms and look listlessly on? We who are never tired of proclaiming to the world that Bombay is *Urbs Prima in Indis*, if we have the will, I am sure our way will be easier than that of our Deccan friends. We shall not have to begin everything anew.

We have already an institution which, if well utilized, may serve as a nucleus of the "consummation to be devoutly wished." I allude, of course, to the Alexandra Girls' School—that pet creature of our public-spirited citizen, Mr. Manockjee Cursetjee. This true reformer has spared neither time nor trouble, and watched over its progress with more than parental affection. That school, I am sure, can be rendered more popular and useful if it is freed from the many old-fashioned regulations which hedge it, and be adapted to the growing requirements of our women. It is capable, I think, not only of fulfilling the object of its establishment, but is quite sufficient to be the starting-point of a larger movement for the higher education of women. I shall not enter here into details. My present object is only to appeal to my educated friends to take up the matter in earnest, as it is not only a minor duty, but a crying need of India.

I am, &c.,

SAKHARAM ARJUN.

Girgaum, August 13th.

To the Editor of "The Times of India."

SIR,—Dr. Sakharam Arjun's able letter in your issue of to-day treats of a matter that has been much in my thoughts of late. No one can be even a few months in India, going amongst the people, with even that small amount of intercourse which my unfortunately limited acquaintance with the language per-

mits, w[illegible]
of the
intellig
waste In the advance in civilization of any nation, nothing tells so much as the education of its women As M Paul Bert, when Minister of Public Instruction, pertinently remarked to the schoolmistresses of France "By educating a boy you get an educated individual, but by educating a girl you get an educated family" And as regards that higher education, that "culture," of which Dr Sakharam writes, I do not believe the men of a nation can ever attain it to any extent without the assistance of women, and I think the "apostle of culture" himself would be the first to admit his indebtedness in this respect to his mother Pick any clever lad from the streets and send him to school or college, and he will probably turn out a clever lawyer, doctor, whatever you aimed at But the educated gentleman is a plant of much slower growth, to secure such an one education must begin from infancy the "sweetness and light" must dawn upon him in his cradle he must grow up in an atmosphere of refinement, his first impressions must come to him through an intelligent and cultured medium And as for these first impressions and first lessons he is dependent chiefly upon his mother, it is pre-eminently of importance that she should be a cultured gentlewoman Educate the women of a country, and the men will as a natural consequence be educated, for an educated mother will always secure a good education for her children, unfortunately the converse does not hold good and this is I believe, for the reason that the men in that case are not really educated in the true and full sense of the word, they are only lawyers, doctors tradesmen, artizans, and so forth, and only look upon what they call education as a means to the end of money getting, and as they expect their daughters to be provided for as wives, any money spent on their education would be a bad investment Let any cultivated gentleman think the matter over, and I believe he will agree that, great as are the boons of a good school and college training, the most important part of his education began before school was thought of, and that he feels most indebted to those early years of constant daily intercourse with two cultured minds which the blessing of educated parents secured to him And what is true of mental is still more true of moral training, and especially as regards truthfulness Where the woman is in a subordinate position, and has to hold her own against superior strength by cunning, and what is sometimes euphemistically described as "feminine tact," how can the children ever learn to regard truth as all important? And I, for one, believe most firmly that no nation

can ever be truly great which does not regard truthfulness as the cardinal virtue.

I fear I have written at some length; but the question of the education of women seems to me, the more I think of it, to be the most important matter for India at present, far surpassing any other question, social or political.

Yours, &c.,

Cumballa Hill, August 14th. EDITH PECHEY.

MADRAS NEEDLEWORK EXHIBITION.

We printed last month the prospectus of the Exhibition of Needlework, &c., to be held early next year by the Committee of the Madras Branch of the National Indian Association. We have the satisfaction now to add the following official extracts, showing the approval of the Madras Government in regard to the undertaking:—

Read the following Proceedings of the Madras Government in the Educational Department, dated 30th June, 1884, No. 359:—

Read the following letter from the Director of Public Instruction to the Chief Secretary to Government, dated Ootacamund, 12th June, 1884, No. O-292:—

With reference to the enclosed letter from the Inspectress of Girls' Schools, I have the honour to request the sanction of Government for grant-in-aid of the funds of the National Indian Association on account of prizes to be given at the annual exhibition of needlework held by the Association in Madras at the beginning of each year, the grant being limited to a moiety of the sum expended on prizes by the Association and Rs. 150, to be paid on submission of bill showing actual charges.

2. In holding these exhibitions of needlework, fancy and plain, worked in schools for girls, the Association is doing much towards the encouragement of industrial work in girls' schools, and I think deserves, in so doing, the recognition and support of Government, more especially as, at present, needlework, even the higher form of the art, does not fall within the scope of the School of Arts, upon which the State expends so large a sum annually.

3 I beg also to recommend that I may be permitted to offer, on behalf of Government at a cost not exceeding Rs 50 approximately, a silver medal for each of the following objects

(a) Best specimen of native embroidery

(b) The best design for Indian do

(c) The best specimen of gold and silver pillow lace

The adjudication of the prizes I propose to leave to the Exhibition Committee, and to limit competition to pupils and mistresses of girls' schools

4 Medals are I believe granted by Government at the Agricultural Exhibitions and on this ground I make the recommendation

5 The total cost, which is but small, can be met from the provision for grants in aid

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From Mrs ISABEL BRANDER Inspectress of Girls' Schools, Third and Fifth Divisions, South Arcot and Trichinopoly, to the Director of Public Instruction, dated Madras, 4th June, 1884, No 1239

I have the honour to forward a copy of a letter, dated the 3rd instant from Mr Chentsal Rau, Honorary Secretary of the Madras Branch of the National Indian Association, in which he applies for a grant towards the expenses of an exhibition of needlework, &c, which has been held annually by the Branch for the last three years

2 I beg to support the application and to recommend the sanction of a half grant of the prizes awarded, which for 1885 would amount to about Rs 126

From M R Ry V CHENTSAL RAU Honorary Secretary, National Indian Association to the Inspectress of Girls Schools, dated Mylapore, 3rd June 1884

I am directed by the Madras Branch of the National Indian Association to request that you will be so good as to apply to Government for pecuniary aid either in the form of prizes or a grant to the needlework exhibition to be held by the Association at the beginning of 1885

2 The Association has been holding similar exhibitions for the last three years and this has had a considerable effect in stimulating native ladies and school children to improve them selves in such useful arts as needlework, drawing and writing

Order.—The Director's proposals are sanctioned.
(True Extract.)
(Signed) E. F. WEBSTER,
Chief Secretary.

Communicated to the Secretary, National Indian Association, Inspectress of Girls' Schools, Inspectors of Schools, and Managers of all Hindu and Muhammadan Girls' Schools.
(True Copies and Extract.)
(Signed) H. B. GRIGG,
Director of Public Instruction.

To the Secretary, National Indian Association.
" Inspectress of Girls' Schools.
" Inspectors of Schools.
" Managers of Schools.
(True Copy.)

A DIALOGUE BETWEEN TWO HINDU WIDOWS.

The following dialogue, supposed to be between two Hindu widows, has been translated from a Magazine called *Arya Darpan Shahjehanpoor*, to which it was contributed by a Hindu widow. It has been translated for this *Journal* by Mr. Roshan Lal, a student in England:

A. Come, sister; you have called after very long to-day. I hope you have not forgotten me.

B. No; but being much afraid of your parents I cannot see you very frequently, because your mother often prevents you from associating with me.

A. Then do you also wish to leave me alone in the deep gulf of sorrow?

B. No; never! We both share the same fate; we are fish of the same pond. But I am very much afraid of the antiquated notions of your parents.

A. Your visit, sister, diminishes my grief to some extent; otherwise I am always weeping, crushed on all sides with a heap of miseries. Instead of consoling me in my grief, my parents add to my miseries. They do not allow any of my female friends to come to see me, nor do they allow me to see or talk to them. There is no one except you in this world who will have the

…ience to listen to my sorrowful tale But my parents do not …ant you, too, to see me If in this raging sea of misery I am …eprived even of this small bark—your companionship—then …hat else remains to maintain my existence? So, dear sister, I entreat you to tell me how to put an end to this scene of misery

B Why do you brood over these misfortunes, sister? Every one has to die one day

A This life of ours brings us nothing but misery As death is simply a relief to the long suffering patient, whom physicians give up in despair, so it is much better for me to die than to drag on a miserable existence

B You know this world is nothing but a passing dream, and everyone has to quit it sooner or later

A Yes, but sorrows that increase day by day are our portion in this world, and there is no other way except death of getting rid of this perpetual misery See, in the days past, thousands of widows, finding themselves unable to put up with the insults and slights to which the Hindu widows are daily subjected, and dreading the illtreatment and miseries in store for them, cheerfully offered themselves to be burnt with their deceased husbands!

B Sister, do not be hopeless God has created a remedy for all evils

A Yes, there is a remedy for all other evils, but none for that from which we suffer

B Oh! do not say so We have for our Ruler the Empress of India, whose justice, like a bright sun, is sure to expel al… darkness

A Who is this Empress of India, and what can she do for u…

B What a pity! Our illiterate sisters do not even know w… is their Ruler! Our Gracious Queen Victoria resides in Lond… and is the Queen of Great Britain and Ireland and the Emp… of India

A The name indicates that she is also one of our sex.

B Yes, she is.

A If so, there is yet some hope for us But then, wh… not our Empress try to ameliorate our condition and m… our sufferings? Has she not studied "*Nit Shaster*," or … of equity?

B Our suffering may be attributed to the heartless… indifference of our own people Our Empress is not… for it

A Why not? Are we not as much Her Maje… subjects as is the male population of our country? … should we be left quite unprotected and unprovided f… of complete helplessness, which seems to have no…

people cannot be solely responsible for our sufferings, for they are mainly guided by the laws of the country, and do not you think they would obey any law enacted for our good?

B. No; they will be very loth to obey any such law.

A. Kindly do tell me, when was such a law passed which has been disregarded by our people?

B. There was a law enacted called the "Widow-Marriage Act," according to which a widow can marry without forfeiting any of her rights.

A. But did any widow-marriage take place in accordance with this law?

B. In Deccan (South India) some two or three widows attempted to avail themselves of this Act; but they were visited with much illtreatment and turned out in the street, so that no attempt was made later to this effect.

A. This Act will not do, sister. You know, unless some stringent law, equally binding on our guardians, so that they are not able to frustrate our wishes in this respect, be passed, the ignorant and illiterate masses of our country will never observe it.

B. It is true; but our Empress does not want to interfere with the social matters of her Indian subjects.

A. Quite true; but how came it to pass that we have also been deprived of our one loop-hole for putting a stop to all our sufferings once for all by self-immolation? The infanticide of girls, which was once exercised in this country to a frightful extent, is also heard of no more. I am told that both of these practices were put down and removed by the strong hand of the law. But if the law was found once efficient to remove the consequences which our sufferings induced our guardians and ourselves to put an end to by the infanticide of girls, or by self-immolation on our part, what makes the law now too feeble to strike a blow at the root of the cause itself? The practices of infanticide and the suttee were resorted to in order to save the poor innocent victim from greater misery,* while the extreme wretchedness and torture, which was the lot of women after their husband's death, induced them to commit the horrible crime of suicide. The law has only removed the effect, while

* Raja Ram Mohun Roy's words also support this view. He says: "It is not from religious prejudices and early impressions only that Hindu widows burn themselves on the piles of their deceased husbands, but also from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected, they become, in a great measure, regardless of existence after the death of their husbands; and this indifference, accompanied with the hope of future reward held out to them, leads them to the horrible act of suicide."—*Last Days of Ram Mohun Roy*, p. 81.—R.L.

main cause remains untouched and as troublesome as ever hat think you of all this?

B Yes, sister, what you say is quite true And I, in fact, see no reason why Her Majesty's Government cannot remove this great evil as well as that of infanticide and suttee But I think that Her Gracious Majesty has no idea of the extent of our misery and wretchedness, and has perhaps, never been informed of it

A As Her Majesty has been informed, I hear, of the evil resulting from killing our sacred and useful animals in India, it is very likely that our sufferings, which far exceed even those of the animals that are butchered, might have reached Her Majesty's ear as well

B But how could our sufferings reach Her Majesty's ear? Who was there to inform Her Majesty of them? Our relations have no compassion to show us in this respect They are too selfish in their treatment of their female relatives How can they bear even the idea of our grievances being laid before Her Majesty? There never was yet born a woman who could carry this message to London

A It may be so But what, in your opinion, can our Gracious Queen do for us? Would you like all the widows in India to get married by a Government order?

B No, sister, I mean no such thing nor would I like any such order to be given by the Government What I want is simply this that we, the Hindu widows be at liberty, as was the case in ancient times in India, to marry or not to marry as we choose, and as is the custom amongst the English the Mohammedans, and in fact all the other races of the world except th present now degenerated race called Hindu Amongst oth nations a widow is not compelled to marry, nor are her wish thwarted if she wants to do so and the same privilege I wish be also accorded to wretched Hindu widows

A But what good will result from having that privile re marriage?

B The advantages that would result from giving w liberty to re marry are manifold In the first place, w would not be looked down on as wretched creatures mouths and the greatest sinners in the world Seco would put a stop to thousands of those crimes too ba named, and a mere idea of which sends a shudder thr my entire frame Thirdly, they will not be complete mercy of others who almost invariably regard them than they become widows as their life-long slaves so have no chance in their whole life of ever hoping to Fourthly, they would no longer be subject to all sort

and illtreatment, as is the case now, for their relations would know that they were no burden to them; and consequently, whether they married or not, they would be treated with more respect and leniency, and would not be forced to put up with every kind of disregard now shown to them. In short, they would not be hopeless for ever, and would be free to marry or or not to marry, according to circumstances.

A. Quite true. But who has got power enough to remove every obstacle from the way of Hindu widows to marry again except Her Gracious Majesty? and it is not likely that our cries, piercing though they may be, should reach Her Majesty at such a great distance. So it would not be wrong to say that hope that comes to all never comes to us, and without hope life is an intolerable burden, and in our case a perpetual torture also; and in this enlightened age, and with this humane Government, slavery of the worst type and servitude of the most painful kind, besides innumerable other sorrows that prey on our hearts, have been our lot. So, dear sister, submit to the will of the Almighty Creator; for no one has compassion enough to tell our sad tale to our Empress. For who else can feel the writhing pain and overwhelming sorrow who has not suffered like us? So we are doomed to undergo eternal misery, servitude, slavery and torture.

B. Oh, do not give vent to such despondent thoughts! God might create some one even amongst the women themselves to undertake this noble mission and carry it to London.

A. Yes, sister, God be blessed! India is not, even at the present moment, without some sympathetic and wise women. I have now and then seen mention made of them in newspapers.

B. Yes; I, too, have read their petitions to Lord Ripon in the same.

A. Whom do you mean by Lord Ripon?

B. What a pity! Do you not even know that His Excellency the Marquis of Ripon is at present at the head of the Indian Government?

A. You, a little while ago, told me that Her Majesty the Empress of India was our Ruler. Now you say that Lord Ripon governs us. Whom am I to believe in as the Sovereign power?

B. Her Majesty the Empress of India is our Sovereign, and Lord Ripon is Her Majesty's representative in India at present.

A. What! Can Her Majesty's representative, in India too, ameliorate our condition?

B. Yes. Why not? In 1826 our Gracious Queen removed the crying sins of self-immolation of widows, the infanticide of girls, slavery, &c., through Lord W. Bentinck, who was then Her Majesty's representative in India. And our present Viceroy

is especially known to be one of the kindest of men and there will be no cause for surprise if His Excellency takes up the cause of helpless widows and sends comfort to their bosoms once for all But what a pity that the poor widows who require the most protection themselves being completely helpless are left unnoticed and no provision is made for bettering their condition! Our fervent prayers would be offered to God for His Excellency's welfare and our blessings would follow him to England if he pays attention to our indescribable sufferings

A Your words sister, inspire me with a degree of hope But in my opinion neither the suttee system nor infanticide of girls nor slavery, nothing in fact has been effected as long as some arrangement is not made for widow marriage The practice of suttee has ceased taking place openly but the poor victims are daily nay hourly being consumed by worse than hell fire Nor has the custom of infanticide practically ceased Formerly it was only practised in the case of a female child, but now a male child even whose birth is spoken of in our Shastras as the best of God s gifts enjoys no security Although it fills me with shame and consternation yet this is a fact too notorious to be concealed Slavery too has not been abolished, but has rather been introduced and encouraged and made to thrive under the protection of a whimsical and arbitrary custom Are the widows in any way better than slaves? Nay, they are thousands of times worse than slaves A slave can hope for freedom He now and then runs away from his master But the widows have no such hope They are doomed to a life long slavery and what is worse to swallow all sorts of slights calumnies and slanders flung at them So dear sister until and unless every facility is offered by law and every provision made for widow marriage it is an idle boast to say that suttee infanticide and slavery exist no longer

(To be continued)

REVIEW

REMINISCENCES OF AN INDIAN OFFICIAL By GENERAL SIR ORFEUR CAVENAGH K C S I London W H Allen & Co

FEW lives offer a wider field of interest than an Indian official career Life in the East is always clothed with a sort of glamour, and this was more strikingly the case fifty years ago, before our Eastern Empire had been brought into such

near and constant intercourse with England. Personal Reminiscences are of necessity somewhat egotistical in their character; but they nevertheless throw light on historical scenes and incidents which is valuable in proportion to the character of the writer; and the record in this book is that of an earnest, high-principled man, whose highest aim was to do his duty to the country which he served, and to the peoples among whom his lot was cast.

General Cavenagh entered the East India Company's service in 1838. Four years later he was posted to the 4th Irregular Cavalry, and soon after joined the army which was advancing on Gwalior, under Sir Hugh Gough. In the battle of Maharajpur his horse was mortally wounded, and his left leg was carried away. Six months later the gallant young officer was again on duty, being "placed on his charger by a couple of orderlies." He was again wounded in the action at Buddowal, in 1846, and from that time his active military career closed. In that year he was appointed to the post of Superintendent of the Mysore Princes, and in the following year he was also made Superintendent of the Ex-Ameers of Scinde; posts for which, from his courtesy and kindly feeling towards the natives of the country, he was well fitted. His next appointment was the political charge of the Nepaulese Mission just arrived in Calcutta, *en route* to England with presents for the Queen. The Ambassador was General Jung Bahadur, a young man of not more than two and thirty, the Prime Minister of Nepal, and practically the ruler of that country, a position he had attained by the deliberate slaughter of all who stood in his way. His administration seems to have been just and popular. Some amusing details are given of the English visit, exhibiting in a striking way the contrast between English and Oriental ideas.

On his return to India, in 1854, General (then Major) Cavenagh was appointed to the office of Town and Fort Major in Calcutta, one of the earliest fruits of his rule being the construction of the fine range of barracks in the fort for European soldiers, known as the "Dalhousie Barracks." Before their erection the accommodation provided for the troops was "deficient in all the properties needed for the preservation of health in a tropical climate." This great improvement was carried out with the hearty support of Lord Dalhousie, then Governor-General.

In 1857 the Sepoy Mutiny broke out It was an exciting time in Calcutta and the difficulties and responsibilities of the military department were greatly increased by the delay and indecision of Lord Canning and his advisers and their failure to realise the extent of the danger Calcutta and its fort were practically unprotected, and but for a conversation overheard and for a heavy thunderstorm which led to the postponement of a fete at the Botanical Gardens to which all Calcutta was invited Calcutta might have shared the fate of some of the large up country stations General Cavenagh's narrative will recall many stirring scenes and incidents to those who were in Calcutta at that eventful time

In 1859 General Cavenagh accepted the Governorship of the Straits Settlements which he held until 1867 when by Act of Parliament the Settlements were transferred to the Colonial Government During these eight years General Cavenagh laboured most successfully to develop the resources of the Settlements to improve the means of communication to extend the administration of justice and to establish a sound system of education It is difficult to understand that the transfer should have been made without any official intimation to the Governor and that he should have been left to learn from a private source that he was to be removed from office But so it was and on the 15th March 1867 he left Singapore the only compensation for his unwilling relegation to the ranks of the unemployed being the good will of the community over which he had ruled

J B KNIGHT C I E.

The Earl of Dufferin has been appointed Viceroy of India as successor to the Marquis of Ripon

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INDIAN INTELLIGENCE.

The Boden Professor of Sanskrit has obtained the sanction of the Secretary of State for India for the establishment of six Government Scholarships of the value of £200 a year, tenable for three years Preference is to be given to Statutory Civil Servants who are desirous of passing a probationary period in this country, and the scholars are to be allowed to reside in any institution connected with any University in the United

Kingdom which provides supervision of students, enforces residence within definite local limits, and is approved by the Secretary of State for India.

An influential deputation of native gentlemen, headed by the Regent of Kolhapore, waited on H.E. the Governor of Bombay, on July 19th, at Poona, in order to urge the desirability of help being accorded by the Bombay Government to the High School at that place, which we referred to last month. Sir James Fergusson expressed his deep sympathy with the objects of the movement, and referred with strong approval to its spontaneous character. He informed the deputation that the Government would give a building grant to the school building, under the usual conditions of giving building grants, and that it would pay the teaching expenses of the school. H.E. remarked that there were many obstacles in the way of the success of the undertaking, of which the natives were but too sensible, and which it would be at first difficult to surmount. The scheme seems to promise well, as it has so much cordial support from influential native gentlemen.

The annual speech day of the Rajaram College, Kolhapore, which has existed four years, took place in July last, under the presidency of the Regent. The number of undergraduates is 38, and the number on the rolls of the High School for the year was 381, showing a remarkable increase. In the department of Sirdars there are at present eight with good reports as to study and conduct. The College Principal, Mr. Candy, who read the Report, ended by saying that it might be seen from the account of the work of the year that the aim was to make the College not merely an Examination-passing machine, "but rather a centre of vigorous life and refinement."

The Kolhapore Girls' Schools have also had a prize distribution. It appears that Miss Little, the Head Mistress of the principal Girls' School, encourages adult ladies to attend the school, providing them with separate rooms, and instructing them in needlework. Her endeavours are said to be successful.

The Madras Agricultural College has been affiliated to the Education Department under the Principalship of Mr. Robertson, who has been for fifteen years head of the Saidapet Farm. It is stated that there will probably be in time an Agricultural School in every district of the Madras Presidency, with an agricultural experimental station, over which the College will hav[illegible] control. The College starts with nearly 100 students, all grad[illegible] ates or undergraduates from various parts of India, many bei[illegible] the sons of landed proprietors.

The prize distribution [illegible] ahore Bengali Infant Sc[illegible]

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JOURN

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 167.—NOVEMBER, 1884.

LONDON:
C. KEGAN PAUL, TRENCH & CO,
1 PATERNOSTER SQUARE.
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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

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1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
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involved in the education of the Muhammadans, who number upwards of forty millions, and, whether from a numerical, or a social, or a political point of view, are enormously more important than the non-Aryan races, while the difficulties in dealing with them, great as they are, on the whole are considerably less than in the case of the scattered aboriginal tribes.

Of these latter the Commission say:

> The general character of the aboriginal races, as classified according to the census returns adopted by us, is very distinct. Those who still avoid contact with the plains are the most difficult to deal with, as will appear from a description of the life which they lead. A few of them cultivate patches of the hill-sides, which they lay bare of timber and undergrowth, merely setting fire to the fellings, and growing coarse grain in the ashes, without any attempt to dig the soil. Others keep herds of cattle and buffaloes, which they graze in the forests, living upon their milk, and exchanging what they do not require with other portions of the forest community for the grain which they grow. These herdsmen have little commerce with the plains. A few tribes live by industrial pursuits, smelting iron from the ores found in the laterite on the mountains, and producing the iron arrow-points, the long sharp-pointed spears and small axes which nearly every hillman carries with him, not only for domestic purposes and for cutting wood, but also as a protection against wild beasts. A still larger section live by the chase, pursuing deer, and even tigers and panthers, with their rough weapons, shooting birds with the bow and arrow, not disdaining even squirrels, rats, and dead animals, for their ordinary meals. All these tribes eat berries and roots, and the excessive mortality and sickness among them are often attributed to the unwholesome character of their ordinary food. Many of them fall victims to the attacks of wild beasts, to the bites of poisonous snakes, and to the constant malaria and fever to which the heavy rainfall gives rise. They are patient, inured to suffering, and naturally truthful. But the most universal features in their character are their shyness and confirmed dislike of any settled occupation. Their poverty is extreme; and as they have little communication with the villagers of the plain, and carry on their own simple transactions with each other by barter, there is no effective desire among them for the most elementary education. With them contact with the outer world must be the precursor of schools. Amidst such a population, separated as they are by dense forests or steep mountains, the difficulties of pioneering education are extreme.

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The general character of the aboriginal races, as classifie according to the census returns adopted by us, is very distin Those who still avoid contact with the plains are the most dif cult to deal with, as will appear from a description of the l which they lead. A few of them cultivate patches of the hi sides, which they lay bare of timber and undergrowth, mer setting fire to the fellings, and growing coarse grain in a hoe, without any attempt to dig the soil. Others keep he of cattle and buffaloes, which they graze in the forests, liv upon their milk, and exchanging what they do not require w other portions of the forest community for the grain which t grow. These herdsmen have little commerce with the pla A few tribes live by industrial pursuits, smelting iron from ore found in the laterite on the mountains, and producing iron among other things the long sharp-pointed spears and small [illegible] which nearly every hillman carries with him, not only [illegible] purposes and for cutting wood, but also as a prote against wild beasts. A still larger section live by the c pursuing deer, and even tigers and panthers, with their r weapons, shooting birds with the bow and arrow, not disdai even squirrels, rats, and dead animals, for their ordinary m All these still eat berries and roots, and the excessive mort and sickness among them are often attributed to the unw character of their ordinary food. Many of them fall victims to the attacks of wild beasts, to the bites of poiso snakes, and to the constant malaria and fever to which heavy rainfall gives rise. They are patient, inured to suff and naturally truthful. But the most universal features in character are their shyness and confirmed dislike of any [illegible] occupation. Their poverty is extreme; and as they have communication with the villagers of the plain, and carry on even [illegible] with each other by barter, there [illegible] desire among them for the most elementary edu [illegible] would not be the pr [illegible] Amid such a population, separated as they [illegible] by forests or steep mountains, the difficulties of pion [illegible] are extreme.

Some of these Aborigines, such as the Gonds of the Central Provinces, have become mixed up with the Hindu population of the plains 'and yet have retained some of their distinctive characteristics While they have adopted the system of caste, and mix with Hindus they still sacrifice and eat bullocks, they worship the powers of evil, the spirits of their fathers and the weapons and creatures of the chase They despise education Their language is in a state of fusion and transition, and in most cases has never been reduced to writing

The recommendations of the Commission for promoting education among these extremely backward races provide as a matter of course for exempting them from all payment of school fees but that which perhaps is the most practical suggestion is that missionary agencies should receive special encouragement and liberal assistance in educating these tribes and that in this case the conscience clause which the Commission have recommended as I venture to think unwisely to be introduced into the grant in aid rules should be dispensed with One important aboriginal tribe—the Santals—have for some years been brought under the influence of Christian missionaries with considerable success

The question of the language and character to be employed in instructing these tribes is a question which has given rise to a good deal of discussion In some cases the language of the tribe has not been reduced to writing In others the tribes are said to be familiar with the language of the Hindus near whom or among whom they live In some cases persons belonging to the same tribe speak different dialects Some of the district officers and educational officers advise that the Hindu language of the country or neighbourhood should be the language of instruction and that no attempt should be made to reduce to writing those aboriginal languages which are still without a written character On the other hand, Mr Cust, the honorary secretary of the Asiatic Society and one of the Santal missionaries are cited as urging the importance of maintaining these languages as the medium of instruction in primary schools, Mr Cust advocating the adoption of a modified form of the Roman character in those cases where the language has at present no written character The Commission do not support the last mentioned proposal for the very good reason that ' unless the larger Indian communities

involved in the education of the Muhammadans, who number upwards of forty millions, and, whether from a numerical, or a social, or a political point of view, are enormously more important than the non-Aryan races, while the difficulties in dealing with them, great as they are, on the whole are considerably less than in the case of the scattered aboriginal tribes.

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The recommendation [illegible] the Commission for promoting [ed]ucation among these [illegible] backward races provide as [a] matter of course [illegible] from all payment of [sc]hool fees, but that [illegible] is the most practical [illegible] [sug]gestion is that [illegible] [e]ncouragement in [illegible] [a]nd that in this case [illegible] [Com]mission have recommended [illegible] [t]o be introduced into [illegible] [dis]pensed with [illegible] have for some years [illegible] Christian missionaries [illegible]

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can be induced to adopt that character"—a consummation by no means probable—"it would not be expedient to perpetuate the isolation of the Aborigines by teaching them an alphabet as foreign to their neighbours as to them." On the question of language the Commission advise that in elementary schools and classes the medium of instruction should be the mother-tongue of the Aborigines, whatever that may be, but that the vernacular of the district should be taught in the upper classes of the schools; "for although a foreign language should not be forced upon any tribe, and certainly not as a means of primary education, still it is desirable, in the best interests of most aboriginal races, that they should be able to associate and deal on equal terms with the neighbouring population." They add:

Where any vernacular retains independent vitality, and can be reduced to writing, we think that efforts should be made to recognise it. Where the Aborigines have already adopted a Hindu language, we would give instruction in that tongue, and not endeavour to go back from a change which is beneficial to them. But in many cases a change is going on, and in such cases we would commence with the aboriginal dialect spoken, and gradually advance to the study of that vernacular which is in course of adoption. A wide discretion may be left to local authorities, but we are convinced that greater efforts are required, and that the task of educating the aboriginal races, difficult as it is, should no longer be neglected. Much may be done by the Department, and more by private effort liberally aided and encouraged. We think that Government should freely aid and recognise any efforts made by missionaries or others to reduce the speech of the aboriginal races to writing, and to compile grammars and vocabularies of the numerous non-Aryan races throughout India.

Another point to which the Commission attach importance is the training of aboriginal boys as teachers.

All this is excellent advice, and it is well that it should be placed upon record, and acted upon so far as circumstances may admit. The Report shows that in Bengal fair progress is being made, mainly through missionary agency; that something is being done in Bombay and in the Central Provinces; and that altogether some 25,000 children of the aboriginal races are receiving instruction of some description; but it is not to be expected that funds to any considerable amount will be available to carry out the recommendations of the Commission upon an extensive scale, with a due regard to the

more pressing claims from other quarters upon the finances of the State and the time and attention of its officers The education of the Muhammadans and the education of the women of India have claims upon the Government far more pressing than those which attach to the instruction of the aboriginal tribes

The [illegible] upwards of 40 millio[illegible] referred to in the R[illegible] he country, but now in a very depressed condition, belonging to a race noted for its culture in former times, and still containing many individuals who value learning, but who at present hold aloof from that description of learning which is essential to raise them in the social scale—form a class to which it is on every ground desirable to extend the advantages of our educational system and a fair share of employment in the public service. So far back as 1782 the policy of enabling the Muhammadans of Bengal to qualify for public employment was recognised by Warren Hastings, who with this view established in Calcutta a special College for the instruction of Muhammadans under the designation of the Calcutta Madrasa. Fifty years afterwards it was found that the endeavour to impart a high order of English education to the Muhammadans had completely failed, and after the lapse of another forty years, in 1872 when the subject again underwent careful investigation although there had been some improvement in the interval as regards the general spread of education among the race, it appeared that the Muhammadans were still very backward in the matter of English education, and were still at a great disadvantage as compared with their Hindu fellow subjects in the matter of official employment In one Presidency Madras, it was found that out of 485 persons then employed in the upper grades of the uncovenanted Civil Service, only 19 were Muhammadans The fact is, that the Muhammadans, as a body, have all along held aloof from the English education imparted in the Indian Colleges and Schools For this all sorts of causes have been assigned The Commission consider the most powerful factors to have been 'pride of race a memory of bygone superiority, religious fears and a not unnatural attachment to the learning of Islam' The numerical strength of the Muhammadan population varies very much in the different Provinces In

the Punjab, in 1871, it was 51·6 per cent. of the total population; in Bengal, 32·3 per cent.; in Bombay, including Sind, 15·4 per cent.; in the North-Western Provinces, 32·3 per cent.; in Oudh, 9·9 per cent., and in Madras only 6 per cent. The Commission shows that in the North-Western Provinces, and to "a much larger extent in Oudh, the proportion of Muhammadan schoolboys to the total number" at school was at that time greater than the proportion of Muhammadans in the population. In the other Provinces it was much less; "the population percentage of the Muhammadans in these Provinces, taken together, being over 26, and the school percentage under 16." In 1872 special measures were adopted to provide additional facilities for the education of Muhammadans in Madras, Bengal and Bombay; and the result appears to have been satisfactory as regards elementary and secondary education. This was especially the case in Madras. By the establishment of a limited number of special Government schools for Musalman pupils; by making a special provision for Muhammadans in aided schools; by admitting them on payment of half the usual school fees; by the establishment of scholarships specially reserved for Musalman students; by the appointment of a special Deputy-Inspector for Musalman schools, and by the establishment of an Elementary Normal School for training Musalman teachers, the number of Musalmans at school was raised in the ten years ending with the financial year 1880-81, from 5,531 to 22,075; the latter number being 6·7 per cent. of the total number of pupils under instruction, while the percentage of Musalmans to the total population of the Presidency was only 6 per cent. In Bombay things had not been so bad in 1872 as they had been in Madras; but there also additional facilities for the education of Musalmans had been provided, with a somewhat similar result. Very much the same may be said of Bengal, where the number of pupils of the Muhammadan race is stated to have risen from 28,148 in 1871 to 262,108 in 1882; but in all these Provinces the improvement has been almost entirely confined to what may be regarded as secondary and elementary education; the indifference to the higher education which is imparted in the English Colleges being still apparently very great. Thus, in the English Colleges in Bombay, out of 475 students, only 7 were Musalmans. In Bengal the corresponding numbers were 2,738 and 106.

In the North Western Provinces Muhammadan education has been on the whole less backward than in the other Provinces and there a movement has taken place during the last thirteen or fourteen years under the guidance of Maulavi Sayyid Ahmad Khan which has resulted in the establishment of a very promising Anglo Oriental College at Aligarh mainly under native management This College is open to Hindus as well as to Musalmans but the majority of the students belong to the latter race It has an income of Rs 34 000 chiefly derived from endowments It is extremely popular and much of its popularity is said to be due to provision having been made for the residence of students belonging to families of the upper classes The Commission say

> The rooms of the first class boarders are scarcely less comfortable than those of an undergraduate at Oxford or Cambridge and the Musalmans take their meals together in a dining hall To a first class boarder the cost of living at the College is about Rs 300 a year which includes rent board medical attendance and tuition fees a second class boarder pays about R 190 Of the two classes there were in 1881 82 171 in residence of whom 16 were Hindus At the outset the undertaking met with very great opposition from Musalmans of the old school Fortunately however the originator of the scheme the Honourable *Sayyid Ahmad Khan was not to be daunted by opposition or deterred by want of sympathy In the esteem of the more* liberal minded of his co religionists he held the highest place and his perseverance was before long rewarded by the hearty co operation of powerful friends Chief among those who came forward to his support was Sir Salar Jung Prime Minister to the Nizam His lead was followed by many influential Musalmans in all parts of the country and though the College funds are at present insufficient for the complete working of the scheme the number of students is now limited chiefly by the want of accommodation If then the Musalmans are to be reproached for not having availed themselves at an earlier stage of the benefits of the education offered them by Government they have certainly set an example to the generality of the population by founding and maintaining almost without State aid a College in some respects superior to any educational institution in India and one which bids fair to be of the greatest importance from a political, as well as from an educational point of view

One of the causes which are alleged by Muhammadans to have deterred them from availing themselves of the Govern

ment Colleges and Schools, is the absence in those institutions of any means of instruction in the tenets of their own faith; and, accordingly, a special feature in this College is, that "religious instruction is a part of the daily exercise, and places of worship are to be among the College buildings." The Commission justly observe that the importance of this College "is not confined to the special nature of the education it affords. Politically, its influence is great, and will be greater; for it is the first expression of independent Musalman effort which the country has witnessed since it came under British rule."

In the Punjab, where the proportion of Musalmans to the total population is larger than in any other Indian Province, viz., 51·6 per cent., the percentage of Musalman pupils to the total number of pupils under instruction is only 38·2, owing apparently, in a great measure, to the utter indifference to education which is displayed by the Musalmans of the Derajat and Peshawur divisions, where the population is largely composed of Pathans.

Closely connected with the subject of Muhammadan education is the question of alleged Muhammadan grievances as regards their exclusion from official employment. This matter was carefully enquired into and reported upon by the several local Governments a few years ago, and is noticed at some length in the Report of the Commission. The facts vary in the different Provinces. In the North-Western Provinces and the Punjab the Muhammadans have, it would seem, rather more than less than their fair share of public appointments, regarding their claims merely from the population point of view. Concerning the other Provinces, where the proportion of Muhammadan employés, especially in the higher appointments, is extremely small, the answer of the Bombay Government, that the reason is to be found in "the unwillingness of the Musalman mind to submit to the educational tests which qualified for entrance into the public service," would seem to be very generally applicable.

It cannot be doubted that pride of race and hereditary indolence have much to say to the general failure of the Muhammadans in most of the Provinces of India to achieve success in the various walks of life; but it is also true that there are circumstances connected with their religion, and with the sentiments which have been handed down to them

[illegible] in which learning should [illegible] Muhammadans in com- [illegible] The teaching [illegible] school [illegible] his [illegible] pass five [illegible] Unlike [illegible] his studies in [illegible] and [illegible] to him [illegible] there is [illegible] certain degree [illegible] to the pre- [illegible] elevation [illegible] Im- [illegible] mind which [illegible] same time recognis- [illegible]essed by [illegible] politically and socially, of [illegible]g the great [illegible] more popular with the [illegible]endering our [illegible] various recommenda- [illegible] Muhammadans, [illegible] and students with [illegible]tions for [illegible] liberal encouragement special liberality [illegible] subjects to their to Muhammadan [illegible] for imparting course of instruction [illegible] instruction in the Hindustani and Persian languages in middle and high schools wherever Muhammadans form a fair proportion of the population; (c) the establishment of special scholarships for Muhammadans in a graduated system, to enable them to proceed from lower to higher schools; (d) the establishment of normal schools for training Muhammadan teachers; (e) the employment more largely of Muhammadan inspecting officers; (f) the encouragement of Muhammadan Associations such as the Anjuman-i-Islam in Bombay, and the Anjuman-i-[illegible] in Lahore. Some of these recommendations [illegible] already anticipated in the measures carried out after the question of Muhammadan education had been [illegible] under consideration in 1872. They are all [illegible] circumstances of the case, and they will all help, though perhaps slowly, to raise the educational condition of this important class; but unquestionably the most hopeful incident in connection with the future of the Muhammadan community is the remarkable

movement in the North-Western Provinces, which has resulted in the establishment of the Alighar College. The progress of this institution will be a matter of the greatest interest; for if it shall prove to be a success, it will mark a new era in the history of Indian education, and will solve difficulties by no means confined to the particular class immediately under notice. The general introduction of the boarding system in Indian Colleges and High Schools would be an immense boon, and would greatly conduce to the education of the native aristocracy, which, as a body, has been scarcely, if at all, more benefited by our educational policy than the Muhammadans.

The education of the Native Chiefs and noblemen forms the subject of a separate section of the chapter now under review. It is a class which requires special treatment, not, of course, in the way of special liberality on the part of the State, but by organising separate institutions, in which the sons of such persons may receive a liberal education apart from the other classes of the population, with whom they will not associate in the ordinary Schools and Colleges. The Commission remark that it is not surprising that the native aristocracy, as a whole, should hitherto have held aloof from accepting an education after European methods.

In the first place, the inducement which springs from an unsatisfied desire has been almost entirely absent. The native Prince has his own traditional standard of civilization, with which, as a rule, he is satisfied. His horizon hardly extends beyond his own Court. His administration is practical in character, and is bounded rather by what his subjects are used to than what is adapted to the progressive needs of western society. The pleasures which satisfied his forefathers satisfy him; and in his national poetry he finds abundant food for his literary tastes. The native noble is the native Prince in small. If his means are ample for his favourite pursuits, he sees no reason why he should labour with a view to some visionary enjoyment; if they are not, it never occurs to him that books can supply the want. From his boyhood everything about him combines to thrust education into the background. The influence of the zanana is generally opposed to any enlightenment. Early marriage brings with it hindrances and distractions; the custom of living far away from the larger centres forbids much interest in matters of general importance. In some cases hereditary instinct leads him to regard education as scarcely better than a disgrace. In others, education would be

if made easy to obtain, and if free from all hazard of ntamination In the second place, with the exceptions e shall presently notice, no measures of any importance en taken to attract these classes towards our education ements have, indeed, been made in most Provinces for ng minors under the charge of the District Court or the of Wards From various causes, however, little has ed from such endeavours, and there does not seem much ect, within any period to which it is worth while to look ird, that the titled classes generally will allow their sons to iate with the students of our ordinary schools and colleges The Commission describe what is being done in the Mayo lege at Ajmir for the education of the chiefs, nobles, and icipal thakoors of Rajputana This institution was inded at the instance of the late lamented Earl of Mayo, consequence of a suggestion made in 1869 by Captain ow Colonel) Walter, then Political Agent at Bhartpur, ho, in an official report describing the circumstances under hich the Maharaja of that State had been brought up, tated that we had not "yet thoroughly fathomed the duty that we owe to our feudatories' in the matter of education The result has been the establishment of a College, with an endowment of nearly seven lakhs of rupees subscribed by the Rajput Chiefs, in aid of which the Government of India have contributed a similar sum; besides building a boarding house for the pupils coming from some of the poorer States The principal States have erected boarding-houses for their own cadets At the date of the report the College contained 62 pupils, whose progress is favourably noticed The Commission state that at the opening of the College "the attainments of the boys were very limited, few of them having any knowledge of English, or much knowledge even of their own vernaculars Nor, which was more surprising, did they show much interest in out-door games or athletics Even riding was little cared for; boys from different States would not amalgamate, and the general want of spirit was very marked But before long the attendance at the playground, at first enforced, became voluntary; the riding classes quickly grew popular, and cricket, rounders, and football were played with a zest scarcely less keen than that shown at an English School Considerable progress was also made year by year in the standard of instruction, and English, Sanskrit, Hindi, Persian, Urdu, Arithmetic, Algebra, Euclid, History, and Geography are now among

the studies of the College." A similar institution on a smaller scale has been established in Kathiawar; and in other Colleges and Schools at Indore, in Kolhapur and Guzerat, and also at Lucknow, special classes have been established for the sons of native Chiefs and large landed proprietors. The Commission recommend that the same thing should be done in other parts of India. Of the utility of the measure there can be no question whatever. An educational system, intended to be so comprehensive that it includes within its purview every step in the educational ladder, from the elementary Village School to the University, which makes no practical provision for the education of the territorial aristocracy, is obviously open to the reproach that it neglects one of the most important of its functions; but I think it is open to question whether the Government of India has not been unduly liberal in its arrangements for the Mayo College. At first sight it would appear that if there is any class which might reasonably be expected to meet the whole expense of their education, it is the Chiefs and other large landholders; but here we have the Government not only contributing a sum equal to the whole of the contributions of the Chiefs, but in addition defraying the cost of erecting boarding-houses for the relatives of the smaller Chiefs! It may have been deemed politically expedient to take this course in this particular instance, but the precedent is one which can hardly be followed in other parts of India. It is strange that this anomaly should have been passed unnoticed by the Commission.

The question of the admission of children of the lowest castes, such as the Pariahs of Madras, the Mahars and Dhers of Bombay, and the Chandáls of Bengal, into the public schools in India, has long been a question of great practical difficulty. The Commission make two recommendations on the subject: first, that the principle laid down by the Home Government many years ago, "that no boy be refused admission to a Government College or School merely on the ground of caste," be now reaffirmed as a principle, and be applied with due caution to every institution, not reserved for special races, which is wholly maintained at the cost of public funds, whether provincial, municipal, or local. The proviso that the principle referred to is to be applied "with due caution" practically renders the injunction nugatory, and leaves matters pretty much as they have been hitherto. The second recom-

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The chapter on female education is very full and extremely interesting It adverts to the demand slowly but surely springing up among the natives for education for their girls—a desire of comparatively recent origin of which it would be easy to exaggerate the extent and force It treats of the difficulties arising from the social customs of India in regard to child marriage and the seclusion of the women of the well to do classes the short duration of the school going age in the case of girls, the scanty supply of female teachers and the unsuitability of the text books commonly in use which have been framed for boys rather than for girls It describes what has been done in this matter in the several Provinces the progress which has been made the subjects of instruction the working of the Zanana agencies missionary and secular the deficiency of modern vernacular books at all suitable for the Zanana, the plans which have been tried for procuring an adequate number of female teachers the necessity for more liberal rules for grants in aid of girls schools the practical objections to the employment of male inspectors to inspect girls schools, the importance of liberality and care in the distribution of prizes and various other things all deserving of consideration in connection with this important subject

The remarks contained in the following paragraph although it is headed Female Education in Ancient India are still to a great extent a true description of the state of things which prevails in a great part of India at the present time

While endorsing the sentiments of the despatches* in regard both to the promotion of female education and to the difficulties

* The Despatches of 1854 and 1859 are here referred to

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While endorsing the sentiments of the despatches* in regard both to the promotion of female education and to the difficultie

* The Despatches of 1854 and 1859 are here referred to

which stand in the way of any sudden expansion, we do not underrate what had been effected in earlier periods by the natives of India themselves. Apart from the Sanskrit traditions of women of learning and literary merit in pre-historic and mediæval times, there can be no doubt that when the British obtained possession of the country, a section of the female population was educated up to the modest requirements of domestic life. In certain provinces little girls occasionally attended the indigenous village schools, and learned the same lessons as their brothers. Many women of the upper class had their minds stored with the legends of the Puranas and epic poems, which supply impressive lessons in morality, and in India form the substitute for history. Among the lower orders, the keeping of the daily accounts fell, in some households, to the mother or chief female of the family. The arithmetic of the homestead was often conducted by primitive methods, addition and subtraction being performed by means of flowers or any rude counters that came to hand. Among the more actively religious sects and races, girls received an education as a necessary part of their spiritual training. In the Punjab they may still be seen seated in groups around some venerable Sikh priest, learning to read and write the national Scriptures or Granth; and the Brahman tutor of wealthy Hindu families does not confine his instruction to the sons alone. In some parts of the country, such education as girls obtained, was confined ostensibly to reading and arithmetic, writing being an art not held suitable for girls of respectable life. The intellectual attainments, wit, and powers of memory of the Indian courtesan class have often been remarked, and formed one of their proverbial attractions. As a matter of fact, there always have been women of great accomplishments and strong talents for business in India. At this moment one of the best administered native States has been ruled during two generations by ladies—the successive Begums of Bhopal; many of the most ably managed of the great landed properties or zemindaris of Bengal are entirely in the hands of females; while, in commercial life, women conduct, through their agents, lucrative and complicated concerns. But the idea of giving girls a school education, as a necessary part of their training for life, did not originate in India until quite within our own days. The intellectual activity of Indian women is very keen, and it seems frequently to last longer in life than the mental energies of the men. The intelligence of the Indian women is certainly far in advance of their opportunities of obtaining school instruction, and promises well for the education of the future.

The earliest efforts to impart education upon the European

system to the women of India were directed by Christian missionaries The commencement was made at Bombay by the American missionaries in 1823, and in 1841 the Rev John Anderson, and his colleagues in the Scotch Mission (shortly afterwards the Free Church Mission) at Madras, began to instruct Hindu women opening the first school for the purpose in 1845 These two Presidencies are still ahead of other parts of India as regards female education According to the census of 1881, the proportion of girls under instruction in Madras was 1 in 403 of the female population, and the proportion of women able to read and write, but not under instruction, was 1 in 166 of the female population The corresponding figures in the other four larger Provinces were ·

Bombay, 1 in 431, and 1 in 244

Bengal, 1 in 976, and 1 in 568

The North-Western Provinces and Oudh, 1 in 2,169, and 1 in 981

Punjab, 1 in 1,416, and 1 in 1,028

Taking the whole of India, the percentage of girls under instruction to the female population in 1882 was 85, of whom 55 were in primary schools The Report shows that during the last ten years there has been a great aggregate increase of female education

This increase has been fairly spread over the larger Provinces, with the exception of the Punjab and the North-Western Provinces and Oudh. The next feature which deserves attention is the very large proportion of effort which is devoted to the primary education of girls, as compared with their secondary or higher instruction In this matter the action of the departmental authorities, missionary societies, and other managers of girls' schools, seems in complete accord with the present necessities of female education in India With the exception of Bengal, and in a much smaller degree of Madras, secondary education for girls is entirely in the hands of missionary bodies and native managers. The third feature calling for notice is the different view taken in different Provinces with regard to the function of direct Government agency in the matter of female primary education Throughout India the total number of pupils in Government girls' primary schools is 23,850, or one-half of those in aided or unaided schools under inspection, namely, 58,570 In Bengal, Assam, and Coorg, there are no Government primary schools for girls In Madras, the pupils in the Government primary schools for girls are only about one ninth of those in the aided and unaided primary schools under

inspection. In the North-Western Provinces, Oudh, and the Punjab, the proportion is 3·5 to 5. In Bombay, the number of pupils in the departmental primary schools for girls is 11,338, against 10,621 in aided and unaided primary schools. In the Central Provinces, the girls in Government primary schools amount to 2,676, or five times the number (namely, 532) in aided and unaided schools under inspection. In the Haidarabad Assigned Districts, the former are three times as numerous as the latter.

The recommendations made on this subject by the Commission, 27 in number, have already been published in a former number of this *Journal*. The most important are those which relate to greater liberality in the rules for granting aid to girls' schools, the liberal encouragement of infant schools or classes, the establishment of additional normal schools, the expediency of holding out liberal inducements to the wives of schoolmasters to qualify as teachers, the preparation of suitable text-books for girls' schools, the larger employment of female inspecting agency, and last, but not least, the recognition of grants for zanana teaching as a proper charge upon the public funds.

On this last-mentioned point the Commission observe that the mere establishment of schools will by no means suffice to bring about the general spread of education among the women of India.

Public sentiment keeps them secluded in zananas, many from their infancy, and many more from the age of eleven or twelve. From this it follows that the education of girls of the better classes cannot be carried on in schools to anything like completion, and that in the case of many it cannot even be begun. Some plan is needed for conveying instruction to those who cannot leave their homes to seek for it, and for prosecuting further the teaching which may have been begun in schools. Agencies for zanana teaching are conducting this work with considerable success. Actuated in many cases by religious motives, zanana teachers have brought some measure of secular instruction into the homes of those who would otherwise have been wholly debarred from it. We see no reason why this secular instruction, imparted under the supervision of ladies worthy of confidence, should not be recognised and assisted, so far as it can be tested by a proper inspecting agency. Rules for aid to zanana teaching should be drawn up in consultation with those who conduct the work, and should be such as to assist them substantially in extending their operations so far as concerns secular teaching. Associations have

in some places, aiming at the extension and encouragement of female education These also might be encouraged as they produce secular results In order that these results be fairly estimated, it seems necessary that the services of sympathetic and well qualified inspectresses should be largely made use of In the present condition of female education in India, the visits of inspectors are sometimes not only futile, but a positive hindrance to progress And even where this is not so, a woman is generally much better able to deal with little girls than any man can be With respect to the management also of girls' schools, it seems most desirable to obtain the help, wherever possible, of ladies who take an interest in the subject, whether native or European Nor is the object likely to be attained unless interest is promoted among native gentlemen by giving them a share in the supervision of the schools Those who show their sympathy by sending their own daughters to school are more likely to assist in directing the movement, and in rendering it popular among their neighbours

In connexion with this subject, it may be noted here that at Madras a system of home teaching under the direction of the National Indian Association, has been commenced with a very fair measure of success Three teachers are at present employed in this way, giving instruction to 29 pupils at their homes * The report of the Inspectress upon the work done is given in the July number of this *Journal* It is stated that in five of the houses at which these teachers attend the Tamil and Telugu magazine *Janavinodini* is taken regularly, and is read by the ladies In several houses *Suguna Bhodini*, a new magazine intended for Hindu women, is also taken The most noteworthy fact in the examination of the pupils was the proficiency of some of them in the study of hygiene

One of the concluding chapters of the Report deals with legislation Upon this subject there is a very general agreement among the members of the Commission that some legislation is necessary, and the majority (a narrow majority, it is stated) recommend that the legislation shall include every description of education, while the minority, including the President, contend that any measure so comprehensive is premature, that it will be very difficult to frame, and still more difficult to work, and that at present legislation should be restricted to primary education, the practical object being

* Since the last Report, two more teachers have been appointed.

required for the sake of uniform administration, and such control will best be secured by an Act

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The funds for secondary and higher education will in most Provinces still be administered by a central Department under Government, which may be unwilling to tie its own hands as there is less necessity for limiting a control which is centralised, and not diffused over numerous small agencies

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The problems involved in legislating for primary education are comparatively simple, those involved in secondary education are very complex

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The numerous Boards will require legislation in order to define their rights and duties and the limits of their responsibility as trustees to Government for the public funds entrusted to them

The above are the main arguments upon which a large minority of the Commission rested their proposal to restrict legislation to primary education The majority contended, on the other hand that if it were granted that separate legislation was necessary it should cover the whole field of education They held that some legal validity should be given to the Grant in-Aid Code, so that the action of the Department might be controlled It was also thought desirable that the director and the inspecting officers of the Department should have a legal status so as to define the extent and limits of their authority over aided and other institutions their teachers and managers—points which are now frequently involved in doubt' But the chief, and in fact the real ground, of the opposition to the proposal that legislation should be restricted to primary education would seem to have been an apprehension on the part of the majority of the Commission that secondary education would be subordinated to primary Their view was that for the Commission to declare that primary education was the only part worth legislating about, and that higher education might be left to take care of itself, would be injurious to the country and its progress, and would arouse grave and well founded apprehension in the minds of the people, who looked to the Despatches of 1854 and 1859 as guaranteeing the continued support of the Government, not only to primary, but to higher education" It is impossible

to study the Report without perceiving that the apprehensions which actuated the majority on this question, are not altogether without foundation. It is abundantly manifest that there is in certain quarters an almost fanatical desire to limit the educational operations of the State in India to primary education, and to leave all higher education to take care of itself. The writer of this chapter of the report, has long been one of the chief exponents of this view of the education question. But these facts are not sufficient to counterbalance the grave objections which attach to any such elaborate legislative enactment, or series of enactments, as are contemplated by the majority of the Commission. The arguments of the minority on this point appear to be sound and practical. It may, indeed, be questioned whether any separate Education Acts are needed, and whether all the requirements of the case would not be met by instructing the several Local Governments to amend the Local Funds and Municipal Acts of their respective Provinces by declaring, as is done in the Bombay Local Funds Act with reference to primary education, what proportion of the local or municipal funds shall be devoted to education, or—and this, I am disposed to think, would be the preferable arrangement—by empowering the Local Governments to determine from time to time, by executive orders, what that proportion should be. To limit the grants made *from such funds for educational purposes to* primary education, would, I think, be a mistake; for it might often be desirable that municipal or local funds should be applied to the support of a secondary school. The Commission, as a body, do not advocate the enactment of any general law on the subject applicable to the whole of India; but both the President and Mr. Howell favour this idea, holding that "a short Act by the Supreme Government declaring general principles is not only possible, but is shown by the repeated failure of executive orders to be desirable." The proposal seems to be altogether unpractical, and it may well be doubted whether it would have been brought forward at all if its sponsors had taken the trouble to draft a Bill embodying their views. Had they done so, they would probably have discovered the utter hopelessness of embodying in the form of a law which any jurist would accept, the general principles which are to govern the administration of education throughout the Indian Empire.

It has often been said of late years that there has been a tendency on the part of the authorities in India to legislate overmuch From my own experience and observation I am disposed to think that this allegation, although not justly applicable in all the cases with reference to which it has been advanced, is not altogether without foundation, but be this as it may, I cannot conceive a more obvious instance of legislation, not only unnecessary but certain to cause serious embarrassment, than any attempt to embody in a legislative enactment, whether by the Supreme Government or by the Local Governments, the provisions of an educational Code regulating the conditions upon which grants are to be made to educational institutions of every description, the status of the directing and inspecting officers, the extent and limits of their authority, the proportion of the State funds applicable to education which should be appropriated to its several branches, and the thousand and one other matters which would have to be dealt with in a comprehensive Code such as certain members of the Commission apparently demand It must be borne in mind that in one important respect the education question stands upon a different footing in India from that which it occupies in most European countries No person with any knowledge of India would seriously propose that education in that country should be made compulsory, and thus at least one important reason for legislating on the subject of education which exists elsewhere, is absent in India. But apart from this, it is an essential condition of efficient Indian administration that a wide discretion should be left to the executive, and there are probably few branches of the administration in which the exercise of such a discretionary power is more needed, than it is in directing the education of the various races and classes with which the Government in India have to deal. The proper authority to exercise control over the action of the Department is the Government—the Local Government in the first instance, and in the event of default on the part of the Local Government, the Governor-General in Council, and in the last resort, the Secretary of State Those general principles which the President and Mr Howell desire to see embodied "in a short Act by the Supreme Government" can be equally well, and indeed far better, expressed and enforced by executive orders If in the past the principles laid down have not been sufficiently

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State should exercise due supervision over the
Local Governments. In order to secure the first
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amply suffice.

st chapter of the Report contains an interesting and
ative summary of educational finance. It shows the
n in which public funds (including under that cate-
vincial, local and municipal revenues), fees, and other
of income contribute to the total expenditure on
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largest Provinces* range from a percentage of 37 42 in Bengal to a percentage of 4 65 in the North western Provinces and Oudh Hardly less remarkable are the differences in the extent to which local funds are appropriated to education in the several Provinces,† ranging from 20 9 per cent. in the Punjab to nothing in Bengal, where as yet the revenues realised by local rates are not by law chargeable with education

In the case of municipal‡ contributions the diversities, though considerable, are not quite so great, but there is a general want of liberality on the part of the Municipal Corporations in contributing to the educational requirements of their towns, the Punjab being "the only Province in which there is any exception to this general rule"

The absence of uniformity which characterizes the contributions of local funds to education is equally marked in the treatment of those funds in other respects The Commission say

In Northern India, with the exception of Bengal, their proceeds are first credited to provincial funds from which a part of them is allotted for expenditure on education But in Bombay, Bengal and Madras the local fund revenue is a distinct fund administered by local bodies more or less independent of the Provincial Government, and to this distinct fund all unexpended balances lapse at the close of the year Bombay, however, is the only Province in India which has taken a further step in separating the educational share of its local funds from the general local fund account In that Province education is declared by statutory rule to be entitled to a minimum share of local fund revenue The schoolmasters, who are paid from this fund, have their pensions provided from the same fund, and the claims of education are fully [illegible]
the claims of public works or [illegible]
from the local fund In othe[illegible]
any balance which can be spared for its wants from the general fund, and if the department fails to spend its allotment in the year, the unspent balance lapses to the general fund and in Northern India to provincial revenues In most Provinces the distribution of the share of local rates allotted to education is

* Madras, 31 6, Bombay, 15 12, Bengal, 37 42, North western Provinces and Oudh, 4 65, Punjab, 7 54

† Madras 6 2, Bombay 18 6, Bengal, *nil*, North western Provinces and Oudh, 7 2, Punjab, 20 9

‡ Madras, 3 8, Bombay, 1 2, Bengal, 48, North western Provinces and Oudh, 2 04, Punjab, 5 6

made through the agency of the Local Boards, whose members are more or less subject to official control. It is only necessary to add that local fund revenues, like the provincial revenues, are fairly elastic. Education has, therefore, an equitable claim upon the natural increment; but in no Province of India, except Bombay, is this claim recognised by rule having the force of law.

It is here, as I have already observed, in the case of these local public bodies, that legislation is required, in order that they may be compelled to make adequate contributions for education, secondary as well as primary, but at all events for the latter, in their respective localities.

The distribution of the expenditure derived from public funds—*i.e.*, provincial revenues, local rates and municipal rates—over the various branches of educational charge, amounting in the aggregate to Rs. 91,23,882, is in the following proportion:—

Collegiate education	8·08
Secondary "	18·17
Primary "	39·72
Professional "	4·11
Direction—Inspection, University, &c., education	29·92

The Commission advocate greater liberality from public funds, whether provincial, local, or municipal, in their expenditure on education, and especially in aiding private enterprise; and in connexion with this point they draw attention to the fact, that while institutions under private management contribute in fees nearly 13 per cent. of the entire expenditure, and departmental institutions barely 7 per cent., the latter received 49·94 per cent. of the expenditure, and the former only 20·14.

"If," the Commission go on to say, "the principle that assistance from public funds should bear some proportion to local contributions is to be fairly carried out, it is obvious that greater liberality must be shown in future in dealing with the claims of private enterprise. In other chapters we have advocated the extension of primary education, while we have deprecated any check to more advanced education. Our recommendations for transferring certain departmental institutions to private effort, and for raising fees, wherever possible, in all classes of institutions, may effect considerable economy; but we believe that if the Indian Government are to recognise adequately the great task before them, increased

expenditure will be required" "The tables given in this chapter will show that various funds contribute more liberally in some Provinces than in others to the cost of education, and the liberality of one part of India may afford an example to Local Governments or to Local Boards elsewhere We believe that still greater efforts are generally demanded, and in support of this view we need only call attention to the return of institutions and scholars given in General Table (2*a*) at the end of this Report, which shows that in the area to which our enquiries are confined, containing 859,844 square miles, with 552,379 villages and towns, inhabited by 202,604 080 persons, there were only 112 218 schools and 2,643,978 Indian children and adults at school in 1881 82" "The most advanced Province of India still fails to reach 75 per cent of its male children of the school going age, 98 per cent of its female children of that age, while in one Province, with its total population of both sexes exceeding 44 millions nearly 92 boys in every hundred are growing up in ignorance, and female education has hardly begun to make any progress The census returns are equally conclusive in showing the magnitude of the work that remains before education in India can be placed upon a national basis Taking the male population of Ajmir and of the nine Provinces with which our Report deals, which exceeds 103 millions, about 94¾ millions are wholly illiterate, while of the female population, numbering about 99,700 000, no less than 99½ millions are returned as unable to read or write"

The task which the Government of India has before it, in providing for a population of two hundred millions education of every description ranging from that which is tested by the

any reference to financial considerations, the obstacles in the way of rapid progress would still be very great, but when it is considered that India, notwithstanding her remarkable material progress in the last half century, is still a comparatively poor country, with at least one of her principal sources of revenue very precarious in its character, with heavy responsibilities devolving upon the Government for the development of the resources of the country, for the prevention of famines, for

the maintenance of peace and order, and for repelling foreign aggression—responsibilities which, in the not far distant future, may be enormously increased—it is plain that the cost of such comprehensive measures as would be necessary to produce any considerable diminution of the vast mass of ignorance to which the Commission draw attention in the preceding remarks, altogether precludes the expectation of rapid progress. The sum which is now spent upon education in India from public funds, including under that head grants from the public Treasury and those made from local and municipal rates, is less than a million sterling; while in Great Britain and Ireland, with a population amounting to less than thirty-two millions, the grants from the Imperial Treasury for education, science and art, and the education rates levied by the School Boards, represent an expenditure considerably exceeding six millions sterling. It is evident that the Indian Education Commission do not anticipate the probability of any considerable additions to the grants now made in India for purposes of education from the provincial revenues; and although it ought to be possible to ensure greater uniformity, and in some Provinces greater liberality in the grants to education from the local rates, and larger grants everywhere from the revenues of municipalities, it must not be forgotten that the demands upon these bodies for other most essential objects, such as roads, drainage, and other sanitary purposes, are very heavy; that local rates, which from the nature of the case must largely take the form of direct taxation, are in India extremely unpopular, and that consequently any considerable expansion of the funds derived from these sources must necessarily be a work of time. It seems obvious that, in these circumstances, many years, if not many generations, must pass away before, to use the words of the Commission, "education in India can be placed upon a national basis." But it is not the less incumbent upon the Government of India, and upon all the authorities concerned, to proceed earnestly and with confidence upon this great and important work, expending to the best purpose the funds at their disposal, economizing where economy is possible, utilizing to the utmost every agency that may be available, and ever mindful of the fact that, notwithstanding the magnitude of the task before them, the progress which has already been made, small as it may appear when tested only by numerical results, holds out very decided encourage-

ment for the future To all who are engaged in this important duty the Report of the Education Commission cannot fail to be a most useful guide It was remarked the other day by a correspondent of a London newspaper that the mission entrusted to the President and Members of this Commission was a very 'pretentious one, and that the information embodied in their Report contained nothing that was not already perfectly well known It would be difficult to frame a more unfair and unfounded criticism However persons may differ—and for my part I have not scrupled to express my dissent from some of the recommendations of the Commission, and from some of the opinions expressed by them both as to the past and as to the future working of the Education Department—it seems to me impossible to deny that a vast mass of most valuable facts has been collected by the Commission and has been presented in a form which throws a new light upon many questions of considerable importance. This Report in fact is a compendium of information which no man ought to be without who takes any practical interest in the future of Indian education

ALEXR J ARBUTHNOT

NOTE.

The following statistics extracted from the tables appended to the Report of the Commission may be of some interest to the readers of the foregoing article and of its predecessors —

Area in square miles of British Provinces referred to in the Report, 859,844

Population—Males, 103,127,669, females, 99,476,411, total, 202,604,080

Number of Colleges and Schools—For boys, 109,521, for girls 2,697, total, 112,218

Number of Scholars—Boys, 2,517,629, girls, 126,349, total, 2,643,078

Percentage of Scholars to population of school going age—Boys 16 28, girls, 85

Departmental institutions, 15,172, scholars, 733,973 Aided institutions, 59,249, scholars, 1,256,147 Unaided institutions under inspection, 12 631, scholars, 294,488

Classification of Scholars according to race or creed—Hindus, 1,782,955, Muhammadans, 399,711, Sikhs, 9,674, Parsis,

8,299; native Christians, 47,208; Europeans and Eurasians, 1,831;* others, 34,930.

Classification of Scholars according to languages learnt—English, 198,554; a classical language, 144,987; a vernacular language, 2,215,771.

Classification of Institutions and Scholars according to standard of instruction—

COLLEGIATE.			
Departmental institutions ...	38 ...	Scholars	4,252
Aided " ...	23 ...	"	2,246
Unaided do. under inspection	9 ...	"	704
Total...	70 ...	"	7,205
SECONDARY.			
Departmental institutions ...	1,363 ...	"	62,525
Aided " ...	1,863 ...	"	111,018
Unaided do. under inspection	680 ...	"	37,819
Total...	3,906 ...	"	211,362
PRIMARY.			
Departmental institutions ...	13,637 ...	"	663,915
Aided " ...	57,341 ...	"	1,141,844
Unaided do. under inspection	11,938 ...	"	255,782
Total...	82,916 ...	"	2,061,541
PROFESSIONAL AND TECHNICAL.†			
Departmental institutions ...	134 ...	"	3,281
Aided " ...	22 ...	"	1,039
Unaided do. under inspection	4 ...	"	180
Total...	160 ...	"	4,490

EXPENDITURE ON EDUCATION.	Rs.
From public funds	91,23,882
" fees	37,86,006
" other sources	32,00,394
Total	161,10,282

* This includes only those Europeans and Eurasians who attend schools established for natives. Schools for Europeans and Eurasians were excluded from the Commission's enquiry.

† These are mostly Training Schools and Classes for training Masters and Mistresses.

DISTRIBUTION OF PUBLIC FUNDS AMONG THE SEVERAL BRANCHES OF EDUCATIONAL EXPENDITURE

	Rs	
Collegiate education	7,36,974 or	8 08 per cent
Secondary "	16,56,602 "	18 17 "
Primary "	36,24,000 "	39 72 "
Professional and technical education	3,75,779 "	4 11 "
Universities, direction, inspection, &c	27,30 527 "	29 92 "

	Rs
Expenditure from public funds under Grant in aid rules	18 50 484
Proportion of grants to total expenditure from public funds	18 17
Proportion of grants to total expenditure from all sources on aided institutions	31 74

A. J A.

OPENING OF THE INDIAN INSTITUTE AT OXFORD

The Indian Institute was opened on October 14th in the presence of the Vice Chancellor, the Proctors and a large audience

In his address the Boden Professor of Sanskrit (Mr. Monier Williams) said that they were met to impart the first pulsations of life to the stone building in which they were assembled by making the Institute begin its appointed work—the work of facilitating Indian studies, the work of producing a better appreciation of the languages literatures and industries of India the work of qualifying young Englishmen for Indian careers and of qualifying young Indians to serve their own country effectively It had been said Why spend so much money on bricks and mortar? Why give stones when knowledge was asked for? But it was forgotten that a material centre was essential to all educational work [illegible] The Professor then expressed his belief that those who h[illegible] intrusted him with the management of the funds [illegible] [illegible]ribed towards the Indian Institute

wish to intrust him with the first utterances within its walls, and would be pleased that his first words were uttered in an attempt to reply to the question, "How could the University of Oxford best fulfil her duty towards India?" This was a question the solution of which the peculiar circumstances of our position in India made it impossible for a great national University to evade. Statistics proved that out of the total number of 903 members of the covenanted Civil Service appointed from 1856 to 1879, at least 618 were University men. Hence it followed that a large number of the rulers of India were brought under the training of the University. Our position in India was not that of colonists. The climate was fatal to the existence in an unmixed condition of any Anglo-Saxon settlers for more than two or three generations. We were present in India as rulers and administrators, and as nothing more. The only parallel case was the occupation of Britain by the Romans; but the native population of England at that time could scarcely have exceeded a million, whereas the native population of India had risen to 254 millions, while scattered among those overwhelming masses were the ruling class of, at most, 140,000 Britons—civilians and military men all told—and of these, little more than 900 members of the covenanted service were the actual administrators of the government of the country. This scattering of a few selected British rulers over the surging ocean of Indian life was like choosing 900 scientific men, dotting them about in small ships on the surface of the Atlantic, and requiring them by the application of chemical oils to maintain smooth water amid storm-driven waves and conflicting currents. When these men arrived in India—sometimes before the age of 20—they had to choose between becoming Judges or Collectors, and in ten or twelve years afterwards the welfare of perhaps a million souls might depend on their administrative energy and ability. It might happen that a youth who in England would never have risen above mediocrity might become a Commissioner, a Lieutenant-Governor, a Governor, or even by a remote possibility Governor-General of all India. How important was it to send out such men well educated according to the true sense of the word; and where could a better training be had than at our Universities? Nowhere else was the whole man better drawn out into well-balanced and symmetrical proportions;

nowhere else was there the same wholesome attrition and collision between opposite characters and varying intellects It was on this account that the Government encouraged the Indian Civil Service probationers—who were selected at an annual competitive examination in London—to place themselves under University discipline They might choose any one of eight Universities Those who elected to come to Oxford were very imperfectly subject to the rules of the University, and derived little benefit from University life They had to serve two masters and their London masters were the more exacting They were not required to pass the University examinations, or to take their degrees, or to carry away with them any University stamp of any kind The Professor thought that if the present low limit of age ($17\frac{1}{2}$ to $19\frac{1}{2}$) was retained for the competitive examination, every selected candidate should be required to reside for three years (instead of two) at a University No option should be allowed, but every one should be compelled to take his degree of B A at the end of that period He trusted that the time might not be far distant when the Civil Service Commissioners would consent to leave the proficiency of the Indian probationers to be tested by the Universities, and might accept their examinations in lieu of all, or at least of some, of those now conducted in London The University of Oxford had established special honour schools of mathematics, natural science, law, history, and theology It had provided special teachers for the Indian Civilians It ought now to establish two other Honour schools —a school of Oriental *literæ humaniores*, and a school of modern Indian languages The Indian vernaculars were neglected and suffered to deteriorate by the Government Universities in India, but their cultivation ought to be encouraged by Oxford The masses in India could only be educated and civilised through the medium of the spoken languages It was the duty of Oxford to help in training all intended for Indian careers—not merely the selected Indian Civilians, but chaplains, doctors lawyers, military men, and others There was an Oxford Mission at Calcutta which aimed at influencing the higher thought and culture of the educated classes The Professor had seen the members of the Mission at their work, and was deeply impressed by its reality, but thought they would be better prepared for coping with the subtle arguments of Pundits had Oxford a Reader in

Indian Philosophy, who would lecture on its relation to the philosophical and religious thought of Europe. It was also the duty of Oxford to give some knowledge of India to its ordinary students, who might, as members of Parliament, exercise control over the destinies of India. Formerly, in the absence of telegraphy, Indian administrators were allowed much independence. Now, the interposition of Parliament caused administrative complications. How important was it that the members of Parliament trained at Oxford should imbibe correct notions about India! The Indian Institute was to be a centre of union, inquiry, and instruction for all interested in Indian studies, or preparing for Indian careers. Its lecture-rooms, library, and museum were, by their intercommunication, to aid and illustrate each other. The Professor had received grants and gifts of Indian books and manuscripts nearly sufficient to fill the library, and grants and gifts of objects more than sufficient to fill the half of the museum, now finished. Some had supposed that the Indian Institute was intended only for Indians. This was as great a mistake as to suppose it was intended only for Englishmen. The Professor, when in India, had proposed to the Viceroy that the Institute should form a home for deserving natives, who would be supported there by Government scholarships. Lord Ripon and his Council had agreed to his proposal; but Lord Kimberley, while sanctioning the scholarships, had refused to attach them to any particular institution. It was to be hoped that the scholars would still be attracted to the Oxford Indian Institute. Professor Monier Williams concluded by expressing his hope that a spirit of friendly co-operation would animate all who had to teach within its walls, and that the day of small beginnings would increase in brightness till its illuminating power became an acknowledged factor in the benefits which the University sought to confer.

At the conclusion of Professor Williams's address, the Vice-Chancellor said he was there to open the building, but before doing so he felt he was only expressing the feelings of all present when he thanked the Professor for his interesting and suggestive address. He added that it was entirely due to the indefatigable energy and simple-minded enthusiasm for India of Professor Monier Williams that the building stood there to-day. He regretted that from its half-finished condition its architectural beauty, and perhaps its usefulness,

were somewhat impaired He agreed with the Professor that England, and, indeed, Europe, owed a great debt of gratitude to India, although perhaps in the far distance It was necessary for Oxford first to understand and learn something about India before she attempted to train men to govern the 240 million inhabitants, with their different races, religions, and customs He had been told that Lord Wellesley had caused the following words of Virgil to be inscribed on the portal of the college at Fort William —' Redit a nobis Aurora diemque reducit ' He concluded by formally declaring the building open, and expressing a hope that the Indian Institute would create a greater sympathy between India and England.

The building, which is from the designs of Mr Basil Champneys, is of a modified Palladian character, with details serving to mark its Oriental uses The interior is fitted up with much handsome Jacobean woodwork The Holywell Street front is completed in clever adaptation to the line of the street, but three out of the five bays facing the length of Broad Street still await erection



REVIEWS

COLEBROOKE'S LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE *

(Continued from page 443)

Elphinstone, after leaving the army, joined the camp [illegible] the Raja of Berar, and marched to Nagpoor

In a letter to Strachey, he says —

"I will tell you a thing that happened yesterday [illegible] potail of a village, close to the Raja's camp, applied [illegible] one English sepoy to protect his village from being [illegible] by his own Raja's army I believe I am the only [illegible] camp that pays for anything, and, in consequence, [illegible] to pay well I paid yesterday Rs 100 The other [illegible] as Holkar's army used, plunder the fields [illegible] houses"

* *Life of the Honourable Mountstuart Elphinstone* [illegible] Colebrooke Bart., M P In two vols, with [illegible] John Murray 1884

The Raja, Raghojee Bosla, who is described as an "old, fat, black, mean fellow of fifty, very heavy-looking and sad in his appearance, but quiet and civil in his manners," had been deprived by the war of his best provinces; and the first task of the new Resident was to insist on his withdrawal from the territories ceded by the treaty. This was effected at first without much difficulty; but as there was every probability of this treacherous prince renewing the war, Elphinstone was enjoined to obtain accurate information of all that passed in the Durbar, and of the numbers and distribution of the Raja's troops. This information could only be supplied by the ministers themselves, and Elphinstone found himself involved in intrigues which were very distasteful to him. The menacing attitude assumed by Holkar and Sindia while the British Government was establishing its authority in the newly conquered provinces, gave fresh courage to the war party at the Court of Nagpore; and the preparations for war at length became so open that Elphinstone was obliged to take his leave and prepare for departure. The effect of this step was to bring the Raja to his senses. His excuses were accepted, and by order of the Supreme Government a negotiation for a subsidiary alliance was commenced. It proved abortive, although the Governor-General in Council "considered the conduct of the Resident in the course of these discussions to have been distinguished by an extraordinary degree of ability and address."

Elphinstone kept no journal for about two years after his arrival at Nagpore, and there is no trace of his despatches during this period at the India Office. His letters to Strachey have furnished Sir T. E. Colebrooke with the materials on which this part of his narrative is based. In one of these letters he says: "By-the-bye, I never read the Persian poets now, on account of my belief of their pernicious effects on the mind. You know I always maintained that they were the source of blue devils. In consequence of this and other things, thus far into the bosom of the rains have I lived on without melancholy." Nevertheless, a few weeks later, he sends his friend an imitation of some verses of Hafiz, with a long disquisition on the characteristics of Persian poetry:—

"All odes are difficult to translate; so much so that I have seen few good imitations of the ancients in that sort of writing, and no good translation. If you do not mean your ode to be

the flattest and most insipid production in nature, you must aim at bold and happy expressions These can scarce occur to any but an original writer, and when they are attempted without success, they produce either downright nonsense or obscurity at least For the truth of this I refer you to modern odes *passim. Half of them it would pose a sphinx to unriddle, and the other* half are so cold that even an ass's hoof would not hold them (*Vide* Plutarch's *Life of Alexander*) Persian odes are particularly difficult

"Besides, the Persians mingle gaiety, melancholy, piety, and sublime philosophy in a way that we could not relish (what's worse every third verse is so intrinsically bad that nothing can be made of it) Perhaps, if we read the Persian poets in the *true spirit of the* author, all the apparent incongruities might seem consistent and connected, but then, who of Englishmen would take pleasure in reading a Platonic poem, however well translated? Horace might—has, perhaps, connected gaiety and melancholy in one ode, but it requires consummate art to do it agreeably, and to prevent one clash of discordant feeling How carelessly Hafiz does it! One needs but open the book to exemplify In the first ode one verse is—

'Dye the sacred carpet with wine, &c

The next is—

'What ease have I in the resting places of life while the bell every instant summons me to depart?'

The next is perhaps the most magnificent verse in the whole collection—

'*The night is dark, how dreadful is the fear of the waves and of the* whirlpool!'

"*To return to the* difference between Horace and Hafiz Horace in his highest raptures writes like one inspired, Hafiz at all times like a drunken man Bold expression, rapid description, flashes of sublimity, and transitions which a sober *man cannot comprehend, make the characteristics of his best* productions

"I do not know whether Meerza Nusseer (the Hukeem banshee) is not the Persian, of those I have read, who has most taste I do not know about his genius. I suspect he is a close imitator of Jami By the bye, Khyoom is a singular writer, his epigrams are far above any of those that I have read in Greek or Latin (which, by the way, are about a dozen) They are bold and often very profound thoughts in forcible language"

In the following passages he glances at Indian politics:

"I cannot partake your joy at Lord Cornwallis being se out. I do not think Lord Wellesley deserves to be supersede and I tremble at the thoughts of change of measures whi must bring all the Mahrattas on us. Lord Wellesley's evide desire for peace has already had the most pernicious effects. you want to conciliate the people, give them back their countr No other plan will succeed. If you keep it, you must fight f it. It appears to me that most mistakes in politics arise fro an ignorance of the plain maxim and its corollaries; viz., it impossible for the same thing to be and not to be. Hang t subject! It makes me sick. . . .

"Lord Cornwallis, I hear from good authority, is eager purchase peace with cessions. It was a fine, splendid peri just before the failures at Bhurtpoor. I thought, and thir still, that we had our enemies at our mercy, and that our glo was complete; but—

'Vertitur interea cœlum et ruit oceano nox.'

Instead of splendour and victory, we are to have lessons an grumblings at the past. I know as well as anybody how fat extensive conquests are to a constitution like ours, and that might have been well if we had never been forced into wa here; but I cannot believe that it is possible to recede.

. . . . .

"In most cases you see two for my one of Lord Cornwalli If you see one side, yet it is for the best, and that which give the truest idea of the man. I hear with pleasure of his plai ness and English manners. He has all my good sense on hi side, and, what is far more, all my pedantry, prejudice, &c.; fo I find that even when I think I am taking the wisest and coole views of modern affairs, I have always a squint toward Lycurgus; and I entirely concur in your censure of the conduc of all affairs with Sindia and Holkar, particularly with th former. While he behaved well he was bullied; when he di everything but murder our ambassador he was treated wit kindness and respect."

Eventually terms of peace were settled with Sindia an Holkar, and Elphinstone found himself with very little to d at Nagpoor. Some of the territory wrested from the Raja o Berar was restored to him. Some official occupation was als provided by the predatory incursions of the Pindarrees, wh were at one time expected to surprise Nagpoor, and on whos movements a vigilant eye had to be kept. The journal wa

ting and hawking filled up some of his leisure took to writing poetry, and resumed his Greek g whole days shut up at first in his 'little end ter on in a bungalow which he built at a short n Nagpoor, on the Canhan, and which he called Hall.' The poetical effusions which Elphinstone ey began with a series of characters after the Chaucer, followed by translations from the Persian, of Hafiz, lines on the death of Nelson, and other One cannot help feeling some curiosity to see some oetry No specimens are however, given by Sir T brooke, who has perhaps used a wise discretion in the which he has adopted. Elphinstone had just finished iad (not the first time of reading that work) when he ed the journal, and his notes show that after going gh the *Electra Philoctetes Œdipus Tyrannus, Alcestis,* *hinæ*, and occasionally diverging to Theocritus Tyrtæus, some of the elegiac poets he attacked Thucydides, Xeno- n and some of the principal orations of Demosthenes. phinstone also undertook at the suggestion of Sir James ackintosh some researches on the languages and dialects of he hill tribes, and prepared some vocabularies for transmis- ion to him

The following letter to Strachey gives us a glimpse of the Pindarree troubles —

"It is not known what has become of the Pindarrees I mentioned, but two strong parties are collected to the northward (one at Sewny, near Chuparra), and the Raja has avowed to me his inability to cope with them, and his despair of saving Nagpoor from plunder without our assistance, which cannot be given I am far from thinking his affairs so desperate, if he would only fight instead of negotiating Yesterday evening I was out shooting I had flushed and dropped the first five brace of snipe ever killed here, when a Mysore horseman came and told me the city was attacked Although he had come full gallop, I found all the villages on the road alarmed, and the inhabitants flocking up and retiring Finding, on my arrival, that the alarm was caused by the hasty entrance of some of the Raja's horse, I went up a hill to hear the noises, and neither Jack Straw at London Stone, nor Holkar at Poona, ever caused such an alarm Several shops were plundered in the confusion, and the panic is scarce over yet Last night the ministers announced to me that intelligence had been received of th

arrival of 10,000 Pindarrees at Sewny. I think it likely they will now make an attempt on this place, and the Raja seems to think so too, for he is calling in his army, which, if it arrives in time, will prevent any attack; and, to say truth, I hope it may; for, besides that I should not like to lose my books, I have a tolerable equipment of public property, which I should be sorry to see lost, and which, under this Government, I suppose would never be replaced. Otherwise I should not dislike the thing as a study, finding that I have improved in the *trepidis rebus* which I have already seen."

The solitude of Elphinstone's life at Nagpoor, and his habit of indulging in day-dreams, had at times a depressing effect on his spirits, and he began to long for a change of some kind. Two letters to Strachey depict his feelings at such moments:—

"I have left off thinking all for the worst since I got three thousand rupees a month, consequently I have got rid of Ahirman. Since I came to Nagpoor I have been dreadfully coarse and unfeeling. This I attribute in some measure to business, which forces me to deal much with common-sense, and leads me to despise refined thought; but I think it more owing to a gross manner of life (spending one's whole day in hunting, eating, talking insipid stuff, &c.), and which prevents one quitting the vulgar path—

'Atque affigit humo divinæ particulam auræ.'

Now that I spend most of the day in a little private room, where I am seldom interrupted, I sometimes read with effect, and often get warmed by things that I read, or by others that come into my mind of themselves; then I get up, and walk up and down the room; and if I get more into the spirit of it, I strike up the march in *Lodoiska*, and take wing for the seventh heaven. It signifies little what I think of, or whether I think of anything. These sensations are produced by very little, but they are glorious when excited. Alas! they won't last. The novelty will wear off; the glorious colours will fade; and I shall see the bare walls, the brown fields, and all nature in its ancient deformity.

. . . . .

"I have passed some days in an end room I have lately built, into which the face of business is never suffered to look. There I have been writing Europe letters, reading over the letters from Europe, and your old letters, sometimes condescending to fag at Greek, &c., but forgetting business entirely. With this preparation I was to-day writing Europe letters, and think-

of home, and I never passed a more delightful time than I for an hour or two this morning, recollecting all the charms home, the morning walks, the enchanting summer evenings, beauties of particular scenes which I recollect, and also in alling particular walks, conversations, &c, with people that have not seen for a long time A common observer would not have thought me feeling great pleasure, for I was shut up in my bedroom, and crying all the time, but I enjoyed it more than I can describe At last I got into painful reflections, and ried in earnest, not more for some friends that are dead than over past times, sensations, and enjoyments that are gone for ever You have had misfortune enough in the loss of relations, but you have no means of knowing how melancholy it is to lose your father and mother and see all your brothers and sisters dispersed in consequence, to remember the tranquillity and happiness you enjoyed when you were all together and to know that the point of union is gone and that you can never form a family more Perhaps the picture owes all its beauty to one's having seen it when young, and in that case it is lucky that one has no opportunity of seeing it after the illusion is dispelled I shall certainly be thought mad if this falls into the hands of any of those people who only cry when their relations die (Stupid rascals! because it is the custom) By the bye, I do not always feel inclined to comply with this excellent custom, even though I may have liked the deceased very much, but I am rather vain of my sensibility, and am glad to find that I am not so callous an animal as I thought I was This country has a dreadful effect on the heart Unless you form some friendship, you have no ties on your heart at all, and at best you have little exercise for your sensibility, which must become torpid for want of action, and you stand a cold, insulated, solitary wretch"

The following passage from his journal shows his mode of spending his time at Falconer's Hall where he had his friend Close staying with him —

"*July 1* —Rose at 6 Walked with Close Put things in order Breakfast early Arranging again At eight I s[illegible] down settled, undisturbed, and likely to be so I shall thro[illegible] all public and private letters, that do not require immedia[illegible] answers, into a box, to be answered at Nagpoor I shall n[illegible] even read Cobbett, but forget the French, the English, the

'Res Romanæ perituraque regna,'

and give myself up to study as entirely as of old at Bena[illegible] ... (*sic*) I have agreed to breakfast at half past ei[illegible]

and instead of tiffin to have sandwiches in our room twice a day, which will not make us as stupid as a heavy tiffin would do. Read *Thucydides* to the end of Pericles' speech. I did not understand one sentence without a reference to the Latin. I shall now see what perseverance can do."

In spite of some interruptions, he finished *Thucydides* before the end of the month. He begins by being inclined to the Athenians, although he knows they do not deserve it; but the capture of Melos and the slaughter of the inhabitants find him "a complete Peloponnesian;" and he is looking "with impatience for Lysander," when he gets a letter giving the unexpected news of the mutiny of the native troops at Vellore. The journal passes for a moment from the departure of the Sicilian expedition to Colonel Gillespie and his Light Dragoons, and then goes calmly back to the narrative of Nicias's disaster. "Thucydides," he concludes, "must be a book to carry about with me. He abounds in reasoning and in useful observations. I have read the best parts of him most carefully, particularly the speeches, which generally contain the reasons of all that is related in the narrative."

He succeeded at last in getting away from Nagpoor for a time. Jenkins was appointed to act for him; and on the 26th January, 1807, Elphinstone set out with Close for Calcutta, marching through Khyraghur, Ruttunpoor, Odeypoor, and Chota Nagpoor to Burdwan, and thence proceeding by dawk to Calcutta. He was well provided with books, and occupied himself with Guicciardini's History and Italian poetry, including Petrarch, whom he read for the first time. He now made his first acquaintance with Sir Walter Scott's poetry, the *Lay of the Last Minstrel*, having reached him in a box of books.

"It suits entirely," he says, "with my love of the old language and ancient manners, and with my passion for the marvellous. I entered on it with enthusiasm, and read with alternate delight and awe till I had finished a hundred pages, when I was forced to leave off and dress for dinner."

On the following day he writes:—

"Finished the notes to the *Lay*. This poem has great merit. It contains much animated description and many passages otherwise highly poetical. The system of manners is kept up so well, and the spirit of the times is so well maintained, that one is hurried to the border and to the sixteenth century.

But it has many great faults, the principal of which is, that the most interesting parts of the poem have nothing to do with the result Deloraine's most picturesque journey and his tremendous adventure lead to nothing When the book is acquired, it is never used Lord Cranstoun's goblin is at first a strange and awful personage, but he sinks into a Robin Goodfellow This interference in Cranstoun's favour is contrary to his nature, and after all it contributes nothing to bring about the reconciliation and marriage His pranks in the castle, and among the servants, degrade him a to mischievous imp, yet his destruction forms an important scene in the action, and is, indeed, the winding up of the poem On the whole the *Lay* is a solemn, strange, and mingled air, which cannot be heard without interest and pleasure"

There is no record of Elphinstone's visit to Calcutta, beyond a letter to Strachey, in which he describes the pleasure he experienced at finding himself again in the society of ladies, and gives the following account of his presentation to Lord Minto —

"Lord Minto has had a *levee*, I have seen him there and accidentally at Lumsden's He is a man of as courtly manners as Lord Wellesley, but though he is less lively, he is far more finished and elegant He seems quite simple and natural He has a good person, and stands the fatigue of a *levee* without being either exhausted or nervous He does not appear to think of himself at all. He never appears to act condescension, but seems to be naturally mild obliging and unassuming I think he will be popular, but I also believe, from his speech to Barlow, his canopy, his guards, that, *au fond* he loves pomp, both in diction and retinue (pardon the conceit), as well as *Villainy** did He has been very civil to Adam and my brother, but very unlucky in his attentions to me He began his acquaintance with me at the *levee*, and to prevent my being intoxicated with his smile he changed his hand, and checked my pride 'by asking me if I was a relation of the *chairman*' He next spoke in the most desponding way of the fate of the *Blenheim* (on board which he said he knew I had a cousin), and sent me home overwhelmed with anxiety and low spirits"

R. M MACDONALD

(To be continued)

* A nickname for Lord Wellesley

THE STORY OF JEWĀD. A Romance by Ali Aziz Efendi, the Cretan. Translated from the Turkish by E. J. W. Gibb, author of *Ottoman Poems*, &c. Wilson and McCormick, Glasgow.

The author of *Ottoman Poems*, Mr. E. J. W. Gibb, has recently published a translation of a Turkish romance entitled *The Story of Jewād*. His peculiar relish for Turkish, his knowledge, his penetration into its subtleties, and, above all, his wonderful power of conveying them into English without spoiling in the least their native flavour, were eminently displayed in his poems, which were so highly eulogized by the *Athenæum* and some other great literary publications. This time he has given proof of his talents in the rendering of the prose-work before us with great vigour, and decidedly with increased experience. Only those who are familiar with the peculiarities of the Eastern style, and its utter dissimilarity to the European mode of writing, can comprehend the enormous difficulties which impede the path of one who attempts to clothe an Oriental book with an English garb. Only such can appreciate the dignified merits which characterize, and the striking success which has attended, Mr. Gibb's translation. The Turkish diction both in form and spirit has been scrupulously maintained, and in its English complexion looks extremely bewitching, specially to an Eastern eye. As we read we imagine that Mr. Gibb by some magic power has, as it were, transported a delightful garden from Turkey and planted it on English soil, and with such great dexterity that the flowers of diverse kinds and hues preserve in an undiminished degree their native scent and colour; we may even say that, watered by his skilful hand, they flourish with redoubled freshness and beauty in this unfavourable climate. The book is handsomely bound, and is printed in large type on very good paper.

For fear of spoiling the work, as well as on account of want of space and time, we refrain from producing the plot, which extends over 238 pages. But we must add that, as revealing the light in which occult sciences and their practitioners were regarded in Turkey, as unfolding the working of magic ceremonies and Oriental spiritualism, and giving an

insight into a large section of life in the Ottoman capital towards the close of the last century, the romance can hardly fail to excite considerable interest, and to invite the admiration from all quarters which it fully deserves

HAMID ALI

THE STRI BODH, OR FEMALE INSTRUCTOR, Bombay

THE *Stri Bodh* is a magazine started twenty years ago by some Parsee gentlemen interested in female education for the purpose of supplying instructive and entertaining reading for the young ladies of their community The number before us *has been written* entirely by Parsee ladies Among the contributions are two by Miss Putlibai Wadia (who has received Her Majesty's gracious permission to translate her last book), one on the heroism of Grace Darling the other on the brave conduct of a Frenchwoman in rescuing four persons from danger Mrs K Pestonjee Doctor writes on the Microscopic World, and Miss Zerbanoo on the Effects of Kindness Other articles consist of tales *said to be adapted* from the English Miss Sherin gives a short contribution on *Presence of Mind*, and Miss Meherbai on the Fidelity of the Dog We give the following preface by the Editor, Mr K. N Kabraji

AN EXPLANATION —As a novelty, we rejoice to announce that we issue our present number entirely compiled by Native ladies We are desirous of encouraging lady writers, and we have continually received contributions from many of them Hence *we have submitted* this whole issue of our magazine to the finer pens *of our fair assistants, in order* to make room for all their articles

When this *Stri Bodh* magazine took its birth, twenty-eight years ago, as an humble aid to Female Education and Female Reform, *there was hardly known* a single Parsee lady capable of carrying on writing *for the* public We ourselves never expected in those days *to* see a whole number of ours issued by ladies, so soon after the expiration of but two decades of our existence

At the time of our birth, *female education* was only in its first beginnings There existed at that time a strong prejudice against educating our girls, people had no idea whatever of *paying* for the education of their daughters, not one *female*

teacher was in existence; and even male teachers had to exercise a spirit of philanthropy in having to teach girls at our female schools without any salary. To-day, within thirty years of that time, there is created a class of female contributors towards a whole issue of this magazine.

And their number is not limited to these fair contributors only. We can count on our fingers a hundred Parsee ladies able enough thus to wield their pens in Guzarati. This is a certain proof of our progress in female education. This number of the *Stri Bodh* adds a positive proof to a great number of others to show that female education among us is not quite so showy or superficial as some people try to represent. The present issue is an indirect but ample reply to the vain slanderers of "the Parsee Girl of the Period."

We do not mean to say that the education of our girls has attained perfection. But we merely want to show that, in comparison with the very brief period during which the tree of female education has existed, the fruits that have grown up are far beyond our expectation, and are such as we ought to be contented with. It is in one way a satisfactory fact that the articles published in the present number are for the most part taken by their fair writers from the English. This is to show how the education of ladies is on the increase, not only in Gujarati, but also in English.

Our readers will see that, in spite of all this being the production of the infant pens of the rising generation of our womankind, though of short experience, some of our female writers are capable of making a better figure in writing than a great number of our male writers of the day. To avoid a sameness, and to add variety in their writings, we have taken care to preserve the miscellaneous character of the articles in the magazine. And we hope, therefore, that in making over a whole issue to the hands of our sisters, the interest of the usual reading supplied to our fair readers is not lessened.

We thank all the writers for their trouble, and trust they will continue to exercise their pens for the benefit of themselves and their sisters. We shall be happy to make all possible room for their writings. The only suggestion we have to offer is, that in addition to their reliance on English writers, they should accustom themselves to original composition as well. We shall be particularly glad to receive contributions of poems composed by Native ladies.—ED. *Stri Bodh*.

MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION

The Annual Meeting of the Madras Branch of the National Indian Association was held at Madras on August 23rd, Mr H. B Grigg, Director of Public Instruction, in the Chair

The Chairman, in his opening speech spoke of the usefulness of the work which, with limited means the Association carried out. He referred in detail to the Report of the Madras Branch, then before the Meeting and we take the following abstract of Mr Grigg s remarks from the *Madras Mail*

"The objects of the Association would be attended to in the order of their importance It was now eighteen months since the girls' schools of the Maharajah of Vizianagram had been confided to the working of the Association and placed under its control Three teachers were already engaged for the Home Education of native ladies That branch was at present under the superintendence of Miss Eddes who voluntarily undertook the duties, in addition to her own proper work in the girls' schools, without any extra remuneration The best thanks of the Association were due to her for this To give full scope to the proper working of the home education system, it was necessary to engage the services of an English lady but at present the means of the Association were not quite adequate to meet the charges that would be incurred thereby Mrs Brander had started a fund for the purpose and the Maharajah of Travancore had subscribed liberally towards it, so also had the Governor of Ma[illegible]
years the fund w[illegible]
contributed need[illegible]
English lady's se[illegible]
half Another [illegible] ment of its objects was the annual Needle work Exhibition, which had now been held for the past three years with fair success By this it was intended to cultivate a taste for artistic needle work in the native homes The Government had recognised these exhibitions, and promised to contribute largely towards the prizes given In social matters not quite so much had been done during the past year as during previous years But there had been social gatherings, which were brought

by the hospitality of some of the members. To do much in this direction it was thought that the Association should have a separate room. But this required extra funds, and for that purpose it was proposed by the speaker that the subscription be raised. It had been found difficult to organise lectures, for those gentlemen who could impart knowledge to others were working men. They should pay for the lecture in the shape of a small entrance fee, after the penny-reading system. In conclusion, the Chairman said it was incumbent on all members to unite and hold together as friends, and to stand firmly to their colours. If they fought among themselves they should be good friends after. They should all meet on a platform of kindly feeling and mutual reverence."

Mr. Justice Muttusawmy Aiyar, in moving the adoption of the Report, spoke of the satisfactory nature of the work done in the past year, and suggested that several sub-Associations might be formed at Mofussel stations, and affiliated to that at Madras. He considered that the future of the Association was rich with hope. The old tyrant, custom, was the enemy to be overcome in pushing on the Home Education. Education should first be fostered in such homes as were under the control of men of education and culture, and it would then spread satisfactorily.

Mr. Arundel seconded the resolution.

A Paper on Food was then read by Dr. W. E. Dhanakoti Raju, M.D., in which he pointed out the vital importance of the proper selection of food, and the grave consequences attendant on a defective diet.

Rajah Sir T. Madhava Row next addressed the Meeting. He spoke briefly on household economy. He said that it was a well-known scientific fact that when we applied heat to water there was a limit to the temperature that the water would acquire, viz., 212°. If this little fact were instilled into servants the economy that would follow would soon be seen, and we should thus be able to pay the tax on firewood by economising. If a pamphlet were written on this and translated and circulated, great good would be done.

Mr. S. Srinivasa Raghava Aiyangar then read a paper on the Duties of Educated Natives, from which we make the following extrac[illegible]

The quest[illegible] be consid[illegible] what are the characteristics [illegible]ves? [illegible]ying a worthy

part, or are they deserters to their posts? If not immediately, are they likely, as time goes on, to raise this country from the low level to which it has sunk? These are big questions, but they are questions which at one time or other must have occurred to the mind of every thoughtful native, and to which he must have attempted some kind of answer It is generally acknowledged that in Government Service they have occupied positions of trust with credit and honour, and as lawyers they have distinguished themselves by general intelligence and probity There has been a general elevation of the moral tone and the code of honour among the educated classes, and the influence is gradually spreading among those immediately in contact with them The above-mentioned two walks of life are popular in all countries, and it must be specially so for a long time to come in a country like India, the political status of the people of which is low In recent years, however, under the pressure, it may be, of necessity, educated natives have been knocking successfully at the door of other professions—for example, Engineering and Medicine—and Brahmins have so far emancipated themselves from prejudice as to have no objection to work in the dissecting-room Educated men are also betaking themselves to trade, but as even the most cultivated minds cannot make bricks without straw, and India is a very poor country, the progress is necessarily slow in this direction Doubtless by and by they will be employed in large numbers as clerks under traders and merchants, and will rise to be traders and merchants themselves There is also much freer intercourse and mutual sympathy between persons of different castes than there used to be in the olden time The caste system is undoubtedly answerable for many sins, but it has been too much the fashion to represent its influence as extending to public matters among educated men, and the reason for this is, I suppose, that old prejudices which once had a foundation in truth die very hard —I fear I cannot say with truth that in the higher region of character, in the cultivation of virtues other than self regarding, the advance made is equally visible It may be that all this is latent, and will exhibit itself in course of time The position, it must be remembered, of an educated man directing his attention to social reform is truly one to be pitied It does indeed need all the moral courage that a man can summon to overcome the dense mass of ignorance which he encounters, both at home and abroad, when he desires to walk somewhat out of the beaten track, however desirable it may be If he is entirely regardless of the feelings of his father or mother in the carrying out of his views, he is called self-willed and unnatural If he is slow to move, he is indifferent and apathetic There are many earnest

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Mr. S. Srinivasa Raghava Aiyangar then read a paper on the Duties of Educated Natives, from which we make the following extracts:—

The question, then, to be considered is, what are the characteristics of educated natives? Are they playing a worthy

part, or are they deserters to their posts? If not immediately, are they likely, as time goes on, to raise this country from the low level to which it has sunk? These are big questions, but they are questions which at one time or other must have occurred to the mind of every thoughtful native, and to which he must have attempted some kind of answer It is generally acknowledged that in Government Service they have occupied positions of trust with credit and honour, and as lawyers they have distinguished themselves by general intelligence and probity There has been a general elevation of the moral tone and the code of honour among the educated classes, and the influence is gradually spreading among those immediately in contact with them The above-mentioned two walks of life are popular in all countries, and it must be specially so for a long time to come in a country like India, the political status of the people of which is low In recent years, however, under the pressure, it may be, of necessity, educated natives have been knocking successfully at the door of other professions—for example, Engineering and Medicine—and Brahmins have so far emancipated themselves from prejudice as to have no objection to work in the dissecting-room Educated men are also betaking themselves to trade, but as even the most cultivated minds cannot make bricks without straw, and India is a very poor country, the progress is necessarily slow in this direction Doubtless by and by they will be employed in large numbers as clerks under traders and merchants, and will rise to be traders and merchants themselves There is also much freer intercourse and mutual sympathy between persons of different castes than there used to be in the olden time The caste system is undoubtedly answerable for many sins, but it has been too much the fashion to represent its influence as extending to public matters among educated men, and the reason for this is, I suppose, that old prejudices which once had a foundation in truth die very hard —I fear I cannot say with truth that in the higher region of character, in the cultivation of virtues other than self regarding, the advance made is equally visible It may be that all this is latent, and will exhibit itself in course of time The position, it must be remembered, of an educated man directing his attention to social reform, is truly one to be pitied It does indeed need all the moral courage that a man can summon to overcome the dense mass of ignorance which he encounters, both at home and abroad, when he desires to walk somewhat out of the beaten track, however desirable it may be If he is entirely regardless of the feelings of his father or mother in the carrying out of his views, he is called self-willed and unnatural If he is slow to move, he is indifferent and apathetic There are many earnest

men among educated natives who are in this position. There may be a middle course, but it requires great tact and discrimination to find it, and very skilful sailing to avoid the extremes. And it is not perhaps matter for surprise that the hearts of many fail them in the face of these difficulties, and that they purchase peace by suppressing their craving to live a higher life. As the time goes on, as educated society is enlarged, the strength of prejudice will doubtless become less and less. . . .

I do not say this of young men alone. I feel bound to say that even those who are as "shining lights unto their generation," and of whom any community might well be proud, and to whom the young men naturally look for guidance and support, have not exactly given the advice of the Spartan mother in the matter of social reform. They have in some cases advised young men to adopt the safe rather than the true; preached the practice of the self-regarding virtues, to the subordination of nobler impulses, as if the self-regarding virtues do not, as human nature is constituted, take sufficient care of themselves by reason of their being self-regarding, and as if the frown of the father, the lamentations of the mother, the tears of the wife, and the jeers of the neighbours, are not sufficient to keep the educated man in the accustomed groove. It seems to me that the virtue which we should learn is openness of mind, and a generous sympathy with the views of those in whose projects we are not permitted to take part; that we should assure them of our hearty sympathy, if not our active support, to cheer them in the midst of their trials and difficulties. The other day I read in a book a fearful description of a society, in which the best men have arrived at a state of moral stagnation. I will, with your permission, read the passage:—

"But epochs sometimes occur in the course of the existence of a nation at which the ancient customs of a people and its religious belief were disturbed, and the spell of tradition broken, while the diffusion of knowledge is still imperfect, and the civil rights of the community are ill-secured, and confined within very narrow limits. The country then assumes a dim and dubious shape in the eyes of the citizens: they no longer behold it in the soil which they inhabit, for the soil is to them a dull, inanimate clod; nor in the usages of their forefathers, which they have been taught to look upon as a debasing superstition; nor in religion, for of this they doubt; nor in the laws, which do not originate in their own authority. They entrench themselves within the dull precincts of a narrow egotism. They are emancipated from prejudice without having acknowledged the empire of reason; they are animated neither by instinctive patriotism, nor by thinking

patriotism, but they have stopped half way between the two, in the midst of confusion and distress"

When I read this passage I was led to ask myself the question, Are we indeed coming to this? Further reflection has convinced me that this is not the case, and that there are hopeful signs in many directions, but there is still the danger, and it needs all our resolution to steer clear of it I sincerely believe that the present feeling of indifference is a temporary phase which will soon pass away and that a great future awaits India There are many other questions connected with social reform to be discussed, and there are the questions of the religious and political future of India, all of which must for want of time be left unnoticed I will now close this paper, in the words used by a great man who occupies in Europe almost the position of the President of the Republic of Science and Literature to one of the most go ahead nations in the world 'Truly India has a great future before her great in toil, in care and in responsibility, great in true glory if she be guided in wisdom and righteousness, great in shame if a second time she fail"

The Chairman thanked Dr Dhanakoti Raju and Mr Srinivasa Raghava Aiyangar for their lectures, and Mr Gopala Row proposed a vote of thanks to the Chairman

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The following appeared in the *Madras Mail* of Sept 9th

NATIONAL INDIAN ASSOCIATION —A very pleasant conversazione was given last night at the office of the Director of Public Instruction, under the auspices of the Madras Branch of the National Indian Association About seventy ladies and gentlemen were present, among the latter being many Mahomedan and Native members of the Association Great praise is due to the President, Mr H B Grigg, to the Vice-Presidents Mrs. Grigg and Mr Muttusawmy Aiyer, and to the indefatigable Honorary Secretaries, Messrs Chentsal Rao and Mir Humayon Jah Bahadoor, for the excellence of the arrangements, and for the interesting programme The proceedings opened shortly after nine o'clock with an overture by *Kerabela* on the pianoforte, by the Misses Kees, which was played with much vigour and precision This was followed by a reading from *As You Like It*, in which Messrs Hutchins, Grigg, Handley, Rowlandson, Geo Duncan, and the Rev S Morley took part The characters were all ably represented, Mr Hutchins as 'Jaques" being particularly good The next item on the programme was a "Romance" by Goltermann, exquisitely played by Mr on the violoncello, and this was

quartette by Pleyel, in which Miss Kees played the violin, Mr. Garthwaite the viola, Mr. Stradiot the violoncello, and Miss F. Kees the pianoforte. The quartette was charmingly rendered, its only fault being that it was too short. The evening's entertainment wound up with a capital selection from Shakespeare's *Henry IV.*, in which Mr. Rowlandson represented the inimitable "Jack Falstaff."

SOCIAL AND PHILANTHROPIC INSTITUTIONS OF THE WEST.

XI.—GIRTON COLLEGE, CAMBRIDGE.

Higher instruction for women in England has latterly become so facilitated, and women students have distinguished themselves so remarkably in regard to attainments and to certain branches of professional work, that it is difficult to realise how short a time has elapsed since the idea of a College course for girls was ridiculed, and since it was unattainable even for the few who desired it. A useful beginning in regard to the improvement of girls' education was made about 35 years ago, when Queen's College, London, mainly through the influence of Rev. F. D. Maurice, was established, to be followed by Bedford College. But these institutions were in fact, and remained for some time, schools; of a high type, however—and as places of real culture they helped forward the after movement. Several years later, in 1865, the Local Examinations of the University of Cambridge (and subsequently those of Oxford), which were at first for boys only, were, at the urgent application of a few friends of thorough education, extended to girls.

The majority of girls' schools at this time were very unsatisfactory. As shown by the Report of the School Enquiry Committee in 1868, schools were often conducted by women who could do nothing else; the faculties of the pupils were not really trained; little attention was paid to hygiene or suitable recreations; the school apparatus was meagre, and an extravagant value was placed (generally by the parents' desire) on superficial acquirements. By degrees, however, the efforts made, with the help of the Universities, to secure a sounder basis of teaching began to have effect. And now another want arose. Those pupils who had learnt to appreciate solid learning longed to be able to carry their studies farther. But this was not easy to accomplish at home. In most cases there was great difficulty, as well as expense, in obtaining teaching of a high character, especially in the country. Besides, the want of guidance, the

e of a standard by which progress could be measured, ne frequent interruptions, made the continuance of study leaving school a discouraging effort

uch being the state of things, it occurred to Miss Emily es, in discussion with some others interested about educational ress, that it might be possible to form a College within h of one of the Universities, in which the best teaching uld be secured, with discipline suited to the age of the dents The scheme made way, and a preliminary prospectus s issued, which ends with the following paragraph regarding e object in view —

"It will be seen that without aiming at a servile imitation f University life, the proposed College is designed to hold, in elation to girls' schools and home teaching a position analogous o that occupied by the Universities towards the public schools for boys It is probable that a considerable proportion of the Students will, sooner or later become teachers, either in the College itself, or in the higher class of schools It is hoped that a double want will thus be supplied The schools will be brought into close and friendly relations with a superior institution, to which they may look up for guidance and encouragement, while a body of cultivated women—whose fitness for the highest educational offices has been duly certified—will be gradually prepared for the work of teaching The difficulty of discriminating between the fit and the unfit in appointing to such offices has long been felt and it seems reasonable to expect that the application of suitable tests, by competent authority, will be as much valued by those who are interested in obtaining good teaching for their children, as it will certainly be welcomed by teachers themselves To afford to English women an opportunity of obtaining in their own country not only a thorough and complete education, but also a means by which it may be satisfactorily attested, may therefore be reckoned among the most important objects of the projected institution."

In 1869 the College was started, but on a very small scale. A private house, standing in a good garden, was hired at Hitchin, half-way between London and Cambridge, and there six ladies began their studies under the instruction of lecturers from Cambridge, where already some interest was felt in the undertaking In the following year it became necessary to increase the accommodation, so some iron rooms were arranged, making it possible to receive twelve students. But it was soon evident that the house at Hitchin could not longer meet the demand for entrance, and the Committee decided, on account of the [illegible] advantages of being close to C[illegible]

University and to build a College. A field of sixteen acres was therefore purchased in the parish of Girton, about two miles from Cambridge, where a collegiate house was erected, containing rooms for twenty-one students, with a good dining-hall, and rooms for the Mistress, &c.

In 1872 the institution was incorporated under the name of Girton College, and in October, 1873, the new building was ready for occupation. The funds for the site and building were obtained through public subscriptions and by mortgage. Since then three extensions have been made to the original structure. The first addition was made in 1876; and the provision of rooms having again become inadequate, a further enlargement was made in 1879, by which time the number of students had risen to 56. Again lately rooms for 25 more students have been added, as well as new lecture-rooms and a library. The building is now important in size, with grounds laid out in shrubberies, tennis lawn, flower-beds, &c. It is of red brick, with three stories, of good architectural appearance. The students have the advantage of living in country air, while the distance from Cambridge is so short that they can easily go there for certain lectures and for laboratory work. Most of the teaching is, however, still given at the College, and without the same loss of time to the lecturers as when it was situated at Hitchin.

From the establishment of the College one of the objects of the Committee was to take such steps as from time to time should be thought most expedient and effectual to obtain for its students admission to the Examinations for Degrees of the University of Cambridge. The University regulations as to the terms of residence and the preliminary Examinations were from the first observed; but for several years it was only through favour that the Examiners reported on the students' work, no formal sanction to this having been given by the University. The results, however, showed that, notwithstanding the hindrances caused by insufficient preparation, the women candidates were well able to take their place in these Examinations, and public opinion by degrees began to support their natural wish that formal recognition should be given to their studies. The burden of proof as to the fitness of such a claim was thrown on those who disputed it, and it was found that there was little to be said in support of the actual procedure, which did not hinder women from passing a similar Examination to that of men, and yet deprived them of an acknowledged certificate. In 1880 the University of Cambridge appointed a Syndicate to consider some Memorials on the question of admission of women to the B.A. Degree, and a Report was presented in December of that year recommending

that women should on certain conditions be admitted to the Tripos Examinations These Recommendations of the Syndicate were submitted to the Senate on February 24th, 1881, and were mainly agreed to by an overwhelming majority The Ordinary B A. Degree is still withheld from women at Cambridge, but most of the students would in any case work for a Tripos, and at any rate an important step has been taken by the Senate in thus throwing open the highest Examinations of the University, and giving women a public place on the class lists

The number of students who had been in residence since the commencement of the College was, at the end of last term, 184. Of these, 80 have obtained Honours according to the Cambridge University standard (28 in Classics, 22 in Mathematics, 1 in Mathematics and in Moral Sciences, 1 in Mathematics and in History, 14 in Natural Sciences, 1 in Natural Sciences and in Moral Sciences, 7 in Moral Sciences, 5 in History and 1 in
tions qualifying for the
mpleted their course In
en admitted in the present
term. Many of the certificated students are now occupied as Head Mistresses of Girls' High Schools, Assistant Mistresses, and Visiting Teachers for special subjects, and several have been or are Resident Lecturers at Girton Many, however, attend the College from a love of study for itself, some have since married.

The daily routine at the College, while adapted for steady work, is varied by much pleasant recreation The morning is taken up with private study, the lectures are given in the afternoon, and later the students take walks, play lawn tennis, &c After dinner, at six, private study is resumed for a time, but the evening is partly spent in sociability, and in holding the meetings of the various College Societies for Debates, Music, &c Much individual freedom is allowed, but the Mistress, who has superintendence over all internal arrangements, exercises control in regard to the observance of certain rules, and as to accepting invitations. The time spent at the College is greatly enjoyed by the students, and they gain a useful experience of corporate life, as well as knowledge and culture.

The fees for a student are £100 a year, at which rate, the building having been provided, the College will be self-supporting Many students, well qualified to profit by a thorough training, cannot afford the £300 required for the three years' University course. To enable such to enter the College, several Scholarships have from the first been granted. Some of the City Companies have shown liberality in this direction, as well as private individuals, and
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make their voices more easily heard than we, who are c pletely shut out from the outer world, and have little or chance to make ourselves heard from within the walls of prison house, where we have to undergo the severest pain no fault of ours

B I am tired of assuring you over and over again that ju rulers listen to the cries of the helpless and accord them fu attention Besides, the cause of justice will always triumph i spite of all opposition

A But tell me what plan have you in view for representing our miseries to His Excellency?

B I can only do so by means of a memorial to His Excellency

A But how is it possible? You do not know English, the language which His Excellency, being an Englishman, would understand best

B There will be no difficulty about it Thousands of memorials have reached His Excellency in favour of continuing the use of the Hindi language In the same way we hope ours might reach him as well

A Alas! alas! our people do not care for our sufferings even as much as for the Hindi language! We who serve them with devotion day and night, study their pleasure and put up meekly and patiently with all sorts of illtreatment which we receive at their hands, have not even as much claim on their mercy as to lead us to hope that they may say a word for us How sad, that our sorrow, which increases every moment, may not elicit the least sympathy from our people!

B I have just told you that self interest has almost blinded our people Thus there is an imperative necessity to lay aside all fear of our male relatives, who do nothing for us, and seek deliverance ourselves at the hands of our rulers

A But, sister, what can one, or a dozen, or two dozens of memorials from us do in the face of strong opposition from our selfish priests and relatives? They will say that Government cannot interfere in social matters, although under the cover of social matters, murder, slavery, infanticide, torture, and thousands such other crimes be daily perpetrated!

B You need not fear this at all I hope that moral courage nd duty to humanity will stand the Government in good stead n 1826 also, when Lord W Bentinck put down suttee and fanticide, such vague fears were cherished, for, except one or o men, the whole of India was against the abolition of suttee d infanticide The British Government in India was not, at e same time, so old, so organised, so appreciated, and so firmly ablished as it is now Every individual in India then used

INDIAN INTELLIGENCE.

H.E. the Governor of Bombay presided lately at the prize distribution of the Female Training College and the Primary Schools, in Poona. Mr. M. M. Kunte having addressed the meeting, Mrs. Ranade, on behalf of the native ladies present, expressed thanks to the Governor for his kindness in presiding, and for his constant interest in the cause of female education. Mrs. Ranade ended by referring especially to the liberal support which His Excellency had promised to extend to the new girls' school. Sir James Fergusson expressed his pleasure in the address of Mrs. Ranade, saying that it was truly remarkable that in that great assemblage a Hindu lady of high caste should have come forward with a noble courage to testify to her sense of the cause on behalf of which they had met. "It may be" (he continued) "that as yet the progress of female education has been small, though considerable as compared with its beginnings, but we have been the fountain-head from which the stream is flowing. It is as if we had irrigated but a few square miles of the thirsty Deccan. But the fountain is not dry, it is being fed and enriched, so that we may confidently hope that the next ten years will show results immensely greater than the last." Sir James then referred to the appointment of Miss Collett as Lady Superintendent of the School, "having transferred her valuable services from Ahmedabad, where she has left her mark, to this great centre and capital, and has in the past year done so much to grapple with the difficulties which beset her work." He acknowledged that there *are* many difficulties. He considered vernacular instruction very important, and deserving of as much encouragement as higher education. The recent earnestness shown in promoting higher education for native ladies is valuable in connection with the instruction of the masses, because until they are penetrated with the love of learning their powerful aid and encouragement will not be given to the elevation of their humble sisters. The Governor spoke of the generous support given to the new High School, but he hoped that the Municipality of Poona would not be less liberal in providing for the primary and vernacular education of women. "Again, it is chiefly to the leaders of native society that we must look for the removal of the practical difficulties which stand in the way of our obtaining suitable schoolmistresses. We know how greatly Hindu women shrink from a public position, and how distasteful it is to their relatives. Yet, unless ladies can be found who will be respected in such a position, we cannot hope that parents and

relatives will be willing to entrust their children to the village schoolmistress The readiest expedient must be found in what has been stated to be the object of the Committee, namely to induce the wives of schoolmasters to undertake the office of schoolmistresses, so that they may appear in a public position under the protection of their husbands Even in England, where the same difficulties do not occur, the happiest results are found from the schoolmaster and schoolmistress being man and wife, partners in their profession as in life, and gaining strength and comfort in their natural co-operation " After urging upon native gentlemen the importance of trying to remove by their influence this hindrance to female education, Sir James remarked on the successful efforts made in various Native States in establishing schools for girls He also pointed out the advantages of the Kindergarten method of teaching, as encouraging healthy exercises along with mental development so that learning is no longer distasteful and dry, but is made

the address

as earnestly

and pursued

I shall not be here to see their fruits, but I leave behind colleagues as earnest in the cause and well able to assist it Be sure that no one will be sent in my place who is not aware and impressed with the weight of such responsibilities, for one would be false to the tradition of this Government, from Lord Elphinstone upwards and downwards, who did not desire to extend to the women of India as widely as to those of his own race the immeasurable blessings of education, and so shall I leave behind me with confidence a hope of the development of this great, important, and, I trust, successful undertaking "

Surgeon F S Chatterji, M B, has invested a sum of Rs 5 000 in 4 per cent Government Securities for the foundation of a Scholarship to be awarded to the best student in the Calcutta Medical College of native Indian extraction, in the subject of practical and theoretical Histology

Miss Chundermukhi Bose M A, has been appointed Assistant Lady Superintendent of Bethune Female School, Calcutta.

Mr A Borroah, *Collector of Noakhali*, *is compiling a* Dictionary of the Bengali language as spoken in different parts of the country.

We regret to hear of the death of Kumar Jovansing, younger brother of H H the Maharaja *of Bhownagar*, who for a time studied at Cambridge, and whose interest in scientific studies showed promise of usefulness

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